

*Summer Directory Issue*

# CHURCH MANAGEMENT

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In Defense of Democracy

Church and Social Security Legislation

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Sermon Calendar for 1940-1941

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JULY  
1940

VOLUME XVI  
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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVI  
NUMBER 10  
JULY, 1940

## How to Get the Most Out of The Directory

**F**EW readers are interested in the processes by which the material is selected for a book such as this. If they find it useful, they like it. If it falls below some other issues, they do not hesitate to say so. Long ago we learned to expect little charity from minister readers—perhaps they in turn expect little from those with whom they labor.

From the letters of commendation and criticism we do seek, however, to chart the course of the directory, year after year. More pages are taken up this year with study and sermonic material than in earlier issues. There has been some elimination of statistics.

The main theme strikes, perhaps, the second most vital issue of the present day. We grant that the first interest is "The War." The next great moral issue for the churches is the matter of religious freedom, democracy and church and state relationship. This is our major theme and we have borne heavily upon it. The serious student will find here much in outline and content to stimulate his own study and reading.

Our prophecy is that the war will give way eventually to this theme. We must seek to preserve the democracy on which our nation and our Protestantism is founded. We must do

more than that. Through a world which sees democracy crumbling under the blows of totalitarian states, we must steer the democratic bodies through the mazes of a new day which is to come. For this information is necessary. Nothing can help this as accurate information of what has gone before. We have tried to serve here.

There has been much loose thinking regarding church and state. As we have indicated in other editorials the Protestant churches do not have a consistent record in this respect. We have some churchmen who think that anti-Catholicism or anti-Judaism is Protestantism. We hope that these pages will do much to disabuse their minds.

As in earlier issues we think that the trade directory is one of the most important contributions. These have been carefully checked with the trade field. Dozens of new names have been added and we have sought, above all else, to assure accuracy of these pages. The "Addresses You Should Know" section has also been brought up to date.

Some items which have appeared in earlier issues have been omitted because they are still available in those editions. The usefulness of any directory is not confined to the date of publication. If you do not own the earlier issues we suggest that you secure them to make your files complete.

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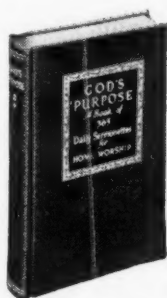
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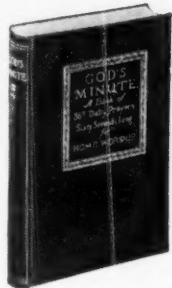
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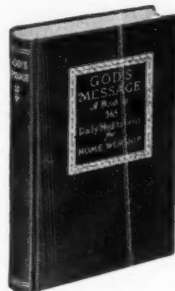
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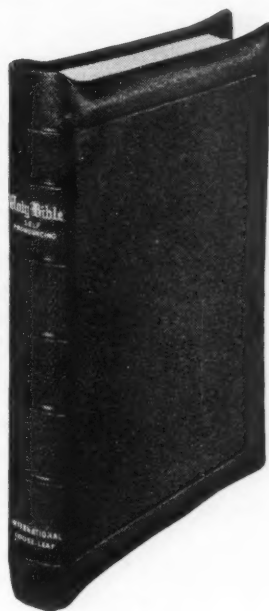
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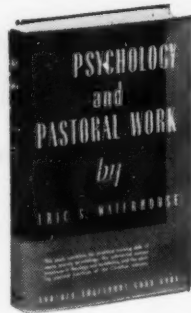
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# CHURCH MANAGEMENT

*The Ministers' Professional Journal*

**JULY**

**1940**

## A Review of Religion in 1939-1940

OVERSHADOWING all other considerations in the religious, as well as other spheres of life, was the outbreak of the war in September, 1939. What the churches most had dreaded and had made unwearied efforts to prevent, had come to pass, and the outlook for both religion and civilization had again become overcast with grave uncertainty. Many outstanding leaders of the church had been proclaiming that the world could not stand another war, that all the values of life must inevitably perish, should the nations again become engulfed in a catastrophe like that of 1914-1918. Whatever the merits of these prognostications, it was certain that with the coming of the new conflict the churches must face the crisis and develop ways of meeting it. Out of the anvil of their tribulation the churches must forge new armor for the protection of their freedom and integrity.

The church in Germany had, of course, been accustomed to subordination to the civil power in all matters pertaining to state politics, ever since the reformation. It was not greatly surprising, then, that no organized opposition to the war emerged on the part of the German churches, Catholic or Protestant, even though the Nazi regime had subjected both to persistent persecutions for several years.

The German Christian's point of view was succinctly stated in a letter written almost at the beginning of the war by Bishop D. Meiser and addressed to the German clergy of Bavaria. Bishop Meiser wrote:

"We must be clear that at the present moment, judged by human standards, our people are faced with a life and death decision. And so we have only one desire and one duty: to place ourselves at the disposal of our people, to serve them in all loyalty and devotion, to shoulder their burdens, and by our whole bearing to let it be known that we are inseparably linked with them in a fellowship of suffering."

Rev. Roswell P. Barnes of the Federal Council of Churches, who visited many German churchmen during the

winter of 1939-40 confirmed that there was no diminution of loyalty to the Nazi regime, reporting that German clergy felt that an allied victory would mean the destruction of Germany as a national state. Despite the fact that the war brought no relaxation of government surveillance of the churches it appeared that any hopes of widespread resistance to the regime were doomed to disappointment. Even the Roman Catholic church, which, according to Catholic news services, was suffering under continuous measures of severity, made no real attempt to withstand the Hitler government.

In Poland, the horrors of the campaign of September brought disaster to the churches along with the miseries inflicted on the general population. The Jews were the worst sufferers from the invasion, their synagogues being destroyed and their entire community, comprising some 2,000,000 souls, deprived of means of livelihood. The generosity of Jews in America was the principal means of survival for most of the Jews of Poland. The Catholic population of Poland, according to a report of Cardinal Hlond, also suffered severely, although the rigor of oppression in the German-dominated part of Poland was later mitigated through agreement between the Pope and the Nazi government. Where the Catholic church was destined to suffer most, so far as Poland was concerned, was in the portions occupied by the Soviet Russian armies. The Communist administrations set up in the conquered territory lost no time in unleashing a torrent of anti-religious propaganda and in curbing and repressing the church. The effectiveness with which the Soviet leadership had extinguished religion in Russia itself augured ill for the remnant of the church in the so-called new "Byelo-Russian republic" and in the Ukraine.

Early in April the German armies occupied Denmark and most of Norway. What the future of these nations and

their churches was to be, no one could foretell. The loss of these countries was a severe blow, because they had been centers of progress in religion, economics and politics. Oslo and Copenhagen had been the scene of many interdenominational and international religious conferences, and the Lutheran churches of the respective nationalities had produced several brilliant Christian leaders and thinkers.

The repercussions of the war were immediately felt in American religious circles. The peace movement had made great headway in this country, and American Christians were probably more greatly shocked by the coming of war than their European brethren. The disastrous impact of modern war on religious movements had been expatiated on by American church leaders for many years. It was natural, therefore, that, although a majority of Americans sympathized with the Allies rather than the Nazi Germans, the consensus of opinion was that America should keep out of the conflict. Kirby Page, well-known lecturer and writer, published a five-point program in November, for keeping America out of war. He urged a neutral attitude based on (1) Deepened understanding of the causes of the war; (2) deepened understanding of the consequences of the war; (3) formation of a sound foreign policy based on cooperation with other neutrals in the effort to obtain peace; (4) preservation of civil liberties in the United States; and (5) action by individuals in "disciplining the emotions of the American people" and persuading of the church to renounce war.

### Protestant Conference

The most thorough-going analysis of the relation of the American churches to the conflict in Europe was promulgated by a conference of 300 Protestant leaders at Philadelphia in late February, 1940. Thirty denominations were represented at the conference which was under the auspices of the Depart-



ment of International Justice and Goodwill of the Federal Council of Churches in cooperation with the Committee on International Relations of the Foreign Missions Conference.

In its report, the conference proclaimed once again that man's supreme loyalty is to God, not to the state. The United States, it was said, should cooperate with other nations in striving to bring about a negotiated peace, and should collaborate in preserving peace, once it should be obtained. "If the peace which comes after the present war is to be anything more than a prelude to another conflict, the United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and identify itself with other nations in the creation of a world government," the report stated.

On the problem of the conscientious objector, it was set forth that the churches should challenge the principle of military conscription, and that, "When some of its members come in honesty and solemnity to a conscientious repudiation of participation in war, the church has no recourse but to uphold their right so to choose, and their freedom to take such action as the choice may involve." The conference recommended that the churches should make available machinery for registration of conscientious objectors, and that the Federal Council set up a committee to study the problems and confer with the government on the status of conscientious objectors and procedures in dealing with them.

In a section devoted to the local church and the world crisis the conference offered a program of education stressing (a) freedom of the church to determine its own faith and doctrine; (b) freedom of public and private worship, preaching and teaching; (c) freedom from imposition by the state of any religious ceremonies or forms of worship; (d) freedom of the church to determine the nature of its government and the qualifications of its ministers and members; (e) freedom of the individual to join the church of his choice; (f) freedom of the church to control the education of its ministers, to give religious instruction to youth and to provide for the development of their religious life; (g) freedom of Christian service and missionary activities at home and abroad; and (h) freedom of the church to use such facilities as are open to all citizens or associations to accomplish these ends, e. g., the right to own and administer property, the right of incorporation, the right to collect and disburse funds, etc.

#### Appointment of Myron C. Taylor

This strong accent on freedom and separation of church and state had for its background a new development in American church history, an incident which directly stemmed out of the war situation and which became a ground for fear on the part of many Protestant churches that the traditional principle of church and state was being jeopardized. This incident was the appointment by President Roosevelt on Christmas Eve, of Myron C. Taylor as ambassador without portfolio to the Holy See. The President, in making the appointment, simultaneously addressed peace messages to Pope Pius XII, to Dr. George A. Buttrick, president of the Federal Council of Churches, and to Rabbi Cyrus Adler, president of the Jewish Theological Seminary of New York City.

At first the news of the appointment was greeted by most Protestant leaders as a step forward, not merely for peace but also for better relations between the faiths. However, as time went on, a growing concern arose over the appointment, in Protestant circles. The matter provoked but little discussion among American Jews. Indeed, it was not evident how Dr. Adler could be considered as having any special function of leadership for the Jewish community as a whole and he was scarcely heard from after the first announcement of the President that he would consult with Dr. Adler and Dr. Buttrick from time to time on parallel endeavors for peace.

With the Protestant churches, the affair gradually assumed larger proportions. There had been, in March, 1939, considerable resentment over Ambassador Joseph Kennedy's attending the coronation ceremonies of Pope Pius XII at the Vatican, as "personal representative" of President Roosevelt, many groups feeling that the move was premonitory of establishment of regular diplomatic relations with the Vatican. When the Christmas season had passed, and the churches had opportunity to study the situation more carefully, their misgivings were greatly aroused, and Baptist and Lutheran groups began to take the lead in protesting the appointment. President Roosevelt, in replying to representatives of these groups and other leaders throughout the country, denied that the appointment meant the "inauguration of diplomatic relations with the Vatican." In his letter of March 14 to Dr. Buttrick, President Roosevelt stated that, "for social purposes" Taylor had been given the rank "corresponding to ambassador," and concluded:

"There of course was not the slightest intention to raise any question re-

lating to the union of the functions of church and state, and it is difficult for me to believe that anyone could take seriously a contrary view, or that the action taken could interpret in any way the necessary and healthy growth of inter-faith comity."

Nevertheless, the President's assurances could not quiet the stirrings among Protestants. The problem of the church's relation to the civil power has always been the most critical single issue in the history of the church. It was the state which had been responsible for the crucifixion of Jesus the Founder of the faith, who had been put to death by the political power for a reputed political offense; it was the state which had played the principal role in the formulation at Nicaea of the church's creed; and it was the determinative influence of political rulers which had decided the issue in the Reformation. For too many centuries the church in Europe had allowed the state to become responsible for some of the more disagreeable activities of the church, especially the maintenance of conformity and the forcible suppression of heresy. The one thing new about the church in America had been the rigid insistence, after the Constitution had been accepted by the states, that the government should make no laws respecting an establishment of religion.

Hence it was not surprising that the disturbance over the Taylor appointment should have grown. Protestant feeling was not quieted, either, by a pronouncement of Archbishop Spellman of New York, in which he referred to the separation of church and state as a "mere shibboleth." A more serious stage was reached with a request for the outright recall of Taylor sent to President Roosevelt by the General Conference of the new united Methodist church on May 2. This action was taken by the representatives of the church at Atlantic City, and was accompanied by the observation that "His (Taylor's) appointment has created a spirit of uneasiness and resentment in the minds of a great number of people, and instead of promoting peace has engendered discord and strife, which seems calamitous at this time when there is imperative need for harmonious united action on the part of those who fear God and love righteousness."

Whatever the merits of the respective parties in the controversy, two things were plain: first, that peace in Europe had been brought no nearer by the Taylor appointment; and second, that the interfaith movement in America had received a most damaging blow.

That the war in Europe should mean a postponement of formation of the World Council of Churches was obvi-

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# The Ecumenical Movement

A Review of the Year - July 1939 - July 1940

THE movement under review is more than any one organization, and a complete picture would therefore include much that cannot be encompassed here. There are about nine world-wide Christian organizations which in some degree at least merit the name ecumenical—and in the present state of the church none can merit it fully. Yet the most comprehensive attempt to embody in an organized way the urge toward greater unity—the World Council of Churches in process of formation—is rightly described as more nearly ecumenical than any other.

On the original initiative of the Federal Council at its Buffalo meeting, there was planned for July, 1939, in Geneva a conference of "experts" to explore every possible means of bringing to bear upon the international situation the combined moral and spiritual influence of the Christian churches. Under the able chairmanship of Dr. William Paton, London General Secretary of the World Council, this highly representative conference brought together Roman Catholics (unofficially), Eastern Orthodox, Anglican and many kinds of Protestant Christians from Occident and Orient—statesmen, economists, theologians, educators, bishops and moderators. Its report, "The Churches and the International Crisis," has been characterized as the most valuable yet produced by the joint work of ecumenical leaders in modern times. It was submitted to the Provisional Committee of the World Council a few weeks later at Zeist, Holland—near Utrecht—and commended by it to the churches. It deals with the causes of war, the long-continuing responsibilities of the churches, their immediate tasks, and their special duties in time of war, and represents the thinking of Chinese, Japanese, French, German, Scandinavian, British and America—to mention only a few of the lands "present" by delegates.

The Zeist meeting authorized the holding of the First World Assembly in the United States, if possible in 1941; elaborated plans for the World Preaching Mission; selected the theme of "The Church's Witness to the Modern World" as the one to be featured by the first World Assembly; heard reports of the favorable action of more than fifty denominations (now sixty-six) on the invitation to join the Council; and discussed certain procedures to be following in keeping the churches in contact with one another if war should come,

as then appeared inevitable.

Despite the tragic events which have since occurred to darken hope throughout the world, no one can ignore the immense promise of the Amsterdam World Conference of Christian Youth under the banner of "Christus Victor." It was made up of 1700 delegates averaging twenty-six years of age, coming from seventy-three nations, and demonstrating in many ways the growing nucleus of a consciously universal Christian fellowship—the only universal fellowship that actually exists. The organizing secretary of that memorable conference, held in August just on the eve of war in Europe, was Edwin Espy, youth executive jointly of the World Council and the World Alliance for Friendship Through the Churches. The chairman of the Conference Committee was Dr. H. L. Henriod, General Secretary of the Alliance, and the conference chairman was Dr. W. A. Visser 't Hooft, General Secretary in Geneva of the World Council's Provisional Committee. The admirable full report of

this Amsterdam Conference is available and is a noteworthy indication of the new spirit abroad among Christian youth—with special emphasis upon worship and the study of the Bible.

Following the European meetings a joint meeting was held in New York City of the two American Sections—Life and Work and Faith and Order, and a Joint Executive Committee was set up by the two as the American link with the World Council. There acceptance was instantaneous of the plan to have the first World Assembly of the Council in the United States when international conditions permit. Ratification was also given of the plans worked out in August at Geneva in a consultative conference between the leaders of the World Alliance and the World Council for cooperation between the two organizations throughout the world. At this October 4th meeting, Dr. William Adams Brown was elected as successor to the late Dr. J. Ross Stevenson as Chairman of the Joint Executive Committee. The meeting approved the continuation of administrative and educational, as well as financial work in the United States through the Joint Executive Committee, and discussed the work of the ecumenical movement in wartime along the lines



"A JOB FOR YOU, UNCLE"

-R. O. BERG-  
Religious News Service



suggested by the July Geneva Conference.

In November, at Rochester, New York, the North American Provisional Committee—United States and Canada—held its second meeting. Principal Richard Davidson was elected as chairman in succession to the late Dr. J. Ross Stevenson. In view of the likelihood that no World Assembly would be possible for some time, it was decided to arrange for a continental assembly, probably in Canada in 1941, as a means of increasing interest in the World Council and strengthening the work already in progress. A further executive session of the North American Provisional Committee was held in Toronto in January in connection with the Student Volunteer Convention which devoted its major attention to the ecumenical movement, seeking to relate it to the work of the Student Christian Movement on this Continent.

Later a special ecumenical consultation was held in Scandinavia to deal with the emerging international crisis, a new center of ecumenical work having been set up at Sigtuna, Sweden.

In January there met in Holland the Provisional Committee of the World Council in executive session. The place of meeting was Apeldoorn, a few miles from the German frontier. Yet delegates came from most of the major countries in Europe and the multiplying problems caused by war were carefully and constructively examined. Rev. Roswell P. Barnes, Associate General Secretary of the Federal Council went from the United States to attend this meeting and afterwards visited for several weeks among the churches of Germany, following this with a visit in France and a further one in Switzerland.

From the foregoing it might appear that the World Council's activity consists only in meetings. There is great importance in such meetings. But they are not the whole activity even in this formative period. The Provision Committee inherited the offices and the staff of the Universal Christian Council for Life and Work; it has the tasks of carrying on from Oxford and Edinburgh; it is the body to which in wartime many important tasks are assigned by the churches. The activity in America gives a good idea of the sort of thing being done. In addition to the follow-up of the world conferences—including of course the Youth Conference at Amsterdam and the Experts Conference in Geneva—through publications, cooperation with denominational departments of education, and the academic world, a link is maintained with the Research Department in Geneva. The effort is

continuous to secure the collaboration of the ablest thinkers in the American Churches on the reestablishment of peace and the upbuilding of a Christian Community throughout the world. That this is not a mere paper program would be evident to any one who had access to the reports of studies now in process involving hundreds of scholars the world over.

The New York office participates in youth work through church organizations, conferences, college activities, and the seminaries. Edwin Espy has been loaned to this country for the year and has been in great demand among students from coast to coast, interpreting the ecumenical idea and recruiting leadership in its progressive realization. Roy McCorkel has maintained contact with over 200 theological seminaries and is the joint representative of the World Council and the Inter-Seminary Conference. Thus it is possible to attack the problem of division in a very effective manner through the ministers of tomorrow.

In major cities outside of New York, cooperating committees have been organized and these seek to promote ecumenical worship, study, financial cooperation, and the development of leadership in "making ecumenicity local." A considerable body of literature has been developed in recent years and it is being increasingly used. Studies in church-state relationships; problems of local and general church unity; worship programs; youth programs; studies relating to the building of a basis of world peace; popular books setting forth the facts with respect to the actual composition of the churches denominationally; and outlines for the use of serious discussion groups concerned for the future of the church in a world increasingly hostile to it—all these are available and are in increasing demand.

Speakers are provided for individual churches, for forums, united services, youth conferences, retreats, and denominational assemblies. And a very active work is carried on for the refugees through contacts with united church bodies in other lands and the American Committee for Christian Refugees in this country.

There is no "cold storage" for the World Council. It is technically "provisional" and must be until the first World Assembly has been convened. But it represents present activity and future potentialities—and it needs more than ever the prayerful interest and generous support of the American churches.

Henry Smith Leiper,  
New York City.

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ous, but leaders of this movement are persisting in their efforts to create the organization for the larger fellowship, and will continue to do so for two or three years. The first World Conference of Christian Youth, meeting in Amsterdam, Holland, last July, was attended by 1,400 delegates from 72 nations. The ecumenical ideal of the Christian church and the influence of Christianity in economic and international spheres were studied by the youth delegates. The outlook for ecumenicity must be regarded as critical, but the grave world situation is somewhat compensated for by the progress toward union of millions of church people in America.

One of the most encouraging signs of progress was the success of the merger of the three branches of Methodism in America; the Methodist Episcopal Church in the U. S. A., the Methodist Episcopal Church, South, and the Methodist Protestant church. There have been in the past few years several successful church mergers, notably that of the Evangelical and Reformed Churches, and the union of several Lutheran groups in the American Lutheran Church. But the Methodist merger was by far the largest in point of numbers involved, and offered a more critical test from the geographical standpoint and from consideration of tradition. The General Conference at Atlantic City held at the end of April and beginning of May echoed the satisfaction felt on all sides after a year under the merger. The Atlantic City Conference was primarily legislative in its functions, making a complete body of laws for the new denomination. Democratization of the power of the bishops was perhaps the most outstanding note in the constitution of the church. Each bishop hereafter is required by law to confer with his district superintendents before making any appointments, and the district superintendents, in their turn are obliged to consult with every minister involved in any change of pastorate. The conference also made provision for the establishment of a weekly newspaper for united Methodism, in which the most up-to-date methods of journalism should be used.

At this writing several other important denominational mergers are in the offing. Throughout the past year Presbyterians and Episcopalians made considerable effort toward cultivation of mutual understanding. The trend was somewhat rudely interrupted by Bishop William T. Manning of the Episco-

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# In Defense of American Democracy

## An Outline Study Course

By Conrad Henry Moehlman\*

*Each year "Church Management" selects a subject, which it considers vital to headline its Directory. This year the subject is "Church and State." This reading course provides a plan of study for the reader who wishes to make an extended study into the subject. Dr. Moehlman has prepared the outline with suggestions. The reader will, of course, consult the books listed in the bibliography of each month.*

### INTRODUCTION

TO appreciate the American contribution to the solution of the problem of church and state, the following materials should first be mastered. We suggest that the vacation weeks might be spent in reading the following:

The biblical passages on church and state, especially Romans 13:1-7; Augustine, "The City of God"; Calvin, "Institutes of the Christian Religion," Book IV, Chapter 20; "The Westminster Confession of Faith," chapters 20 ff; John Locke, "Essay Concerning Human Understanding" and "Essays on Toleration"; "Declaration of Independence"; Dunning, W. A., "A History of Political Theories," I-III, 1902-20; Curtis, Lionel, "Civitas Dei," I-III, 1934-37; Hobhouse, L. T., "Metaphysical Theory of the State," 1918; Haines, C. G., "Revival of Natural Law Concepts," 1930; Zimmer, Alfred, "Modern Political Doctrines," London, 1939.

### FIRST MONTH

#### The American Inheritance of the Higher Law

The principal church-state relationships have been ecclesiastical totalitarianism, or a single, indivisible Christian society with the church in control and its political power direct; political totalitarianism, or a single indivisible Christian society with the state in control and its ecclesiastical power direct; a single Christian society with the state aiding the church but not interfering in spirituals; two perfect distinct but not separated societies with the church's power indirect in temporals; the church existing as a corporation within the state, or separation of church and state.

This last type is American. The American interpretation derives from the Graeco-Roman-Judaean-Christian philosophy of life of medieval times and the social compact theory of the seventeenth and eighteenth centuries.

The Graeco-Roman philosophy of life came to this. Divine reason pervaded the entire cosmos giving it unity, dependability and continuity. Because man possesses divine reason, humanity is one, the human personality is autonomous, cultivates self-realization and most assuredly is ever moving onward and upward as the centuries come and go. The objective of divine reason has consistently been the attainment of

complete liberty, equality, and fraternity by the human race. But the inherited passions of man have always interfered with his progress and made history a terrible example of the selfishness of man. Instead of peace and prosperity, war and depressions have been the lot of man. To reduce this disintegration, nature was compelled to impose particular corrective checks upon mankind which men call law, authority, and property, organized and administered by the over-shadowing state. Constituted government exists to save man from himself, to restrain lawless force, and promote the common good and tranquility.

In his *De Civitate Dei*, Augustine reconstructed the history of the world from the point of view of the Kingdom of God. The Kingdom of God was now traced back to Abel, continued in Israel, preserved by the church. *History ceased to have to do with peoples and nations and became a history of ideas.* It ceased to be factual and became mythological. The history of Israel did not concern Israel which had fashioned that history but an institution, the Christian church, which had nothing to do with it.

By the thirteenth century, Christianity possessed a rather precise philosophy of history to the effect that God was governing the world through eternal divine law. Some of this divine law had been revealed. It could be found in the Bible, the written word of God, and also in the tradition of the church, the unwritten word of God. The remainder of the divine law could be discerned in the structure of the cosmos and the nature of man. In addition to all this law were the positive enactments of the particular states and all the rules, regulations, and statutes which men had devised in the interest of their collective security.

The medieval triangle had God at the top with nature and reason derived from God at the ends—all three synthesized in a very symmetrical and unified pattern.

The millennium between Pope Leo I and Martin Luther was the age of the transcendent holy during which the sinful state was purified by ecclesiastical consecration. There was one divine society with two functions: spiritual and therefore eternal and temporal and therefore transitory.

This higher law ideology was transmitted to the founding fathers of the United States. "... our rights have emanated from the governor of the universe. They do not rest upon a bill of rights or charters granted by an individual to appease an irritated multitude." "Should an act of parliament be against any of his natural laws which are immutably true, their declaration would be contrary to eternal truth, equity and justice and consequently void."

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### SECOND MONTH

#### The American Inheritance of Individualism

Early Protestantism made the state self-sufficient and divine, destroyed the universal and international church and asserted the divine right of kings.

Luther discriminated between the jurisdiction of the temporal and spiritual powers. A government which sought to interfere with the spiritual rights of the invisible church would be presumptuous. But the visible church included the state which was to aid the church, its head in such instances becoming a provisional bishop.

By the settlement of 1555, territorialism was recognized and the religion of the prince determined that of the subject.

Under Calvinism the militant, confessional church governed itself. God alone was Lord of the conscience but he had ordained civil magistrates who may wage war upon "just and necessary occasion." While the civil magistrate may not take over religious functions, he must preserve the unity and peace of the church and purity of doctrine and may call synods and control their findings. Religious liberty does not excuse from observance of the law, and the pope has no jurisdiction over the king.

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Before the end of the sixteenth century the state ceased to be divine—the massacre on Saint Bartholomew's night and the persecutions under Philip II, Mary, and Elizabeth contributing to this reversal.

In the course of the seventeenth century there came into favor again in Catholic circles the theory that there are two perfect societies, the church and the state. The pope according to this theory has no direct authority whatever in secular affairs, may not depose monarchs, make or abrogate laws but when the salvation of souls is at stake must speak.

The English Act of Toleration, 1689, granted religious toleration to all except Catholics, atheists, and Unitarians. The Leviathan of Hobbes made sovereignty unlimited and irresponsible, resistance to existing government, al-

ways wrong, and religious coercion, just. Those urging the adoption of the compact theory of government contended that in the state of nature, all persons are free and equal, the state being a voluntary association of individuals on the basis of a social contract. Every individual has certain inalienable rights and the people are sovereign. Decisions are by majority vote, and laws are binding upon all. The church is free in spirituals.

John Milton turns Romans 13 to the advantage of the democratic interpretation but still regards this classical passage as authoritative:

"There is not power but of God, as much as to say, God put it in a man's heart to find out that way at first for common peace and preservation, approving the exercise thereof . . . For if it needs be a sin in them to depose, it may as likely be a sin to have elected. And contrary, if the people's act in election be pleaded by a king, as the act of God and the most just title to enthrone him, why may not the people's act of rejection be as well pleaded by the people as the act of God and the most just reason to depose him."

John Locke rejects the view that God has revealed all truth once for all in holy writ, in nature or in man; he insists that "all the ideas we can have come from experience" but concludes that man is "part and parcel of the world in which he lives, *intimately and irrevocably allied to that universal order which is at once the work and will of God.*" Government exists for man not man for government. It should have only "the authority which *reasonable men living together in a community . . . might be disposed to submit to willingly.*" Why? "Reason is the only sure guide which God has given to men."

Books for further study include:

Aaron, R. L., "John Locke," 1937; Dopsch, Alfons, "The Economic and Social Foundations of European Civilization," 1937; Eby, F., "Early Protestant Educators," 1937; Figgis, J. N., "Divine Right of Kings," 1914; Gierke, O. (Barker), "Natural Law and the Theory of Society," 1934; Hearnshaw, F. J., editor, "Social and Political Ideas of Some Great Thinkers of the Renaissance and Reformation," 1925; Jordan, W. K., "Development of Religious Toleration in England," 3 volumes, 1932-38; K. D. Macmillan, "Protestantism in Germany," 1917; McGlothlin, W. J., "Baptist Confessions of Faith," 1911; Poore, "The Federal and State Constitutions, Colonial Charters and Other Organic Laws of the United States," 2 volumes, 1878; Schaff, Philip, "Creeds of Christendom," 3 volumes.

### THIRD MONTH

#### The Achievement of American Democracy

Consult the works of Edmund Burke, James Bryce, Roscoe Pound; the decisions of numerous state courts and of the Supreme Court of the United States if concerned about the role played by Christianity in the founding of the thirteen original colonies. The political and religious liberalism of the mother country was quickly transmitted to these shores. The ideas of Sid-

ney, Harrington and Locke soon fertilized the thought of eighteenth century Americans.

The American trend toward democracy began in 1619 with the establishment of a representative assembly in Virginia. The Mayflower compact of the next year was an instance of direct democracy followed a decade later by the Massachusetts town meeting. The experiment of Roger Williams in Rhode Island, the Fundamental Orders of Connecticut, the toleration act of Maryland, and action taken in Carolina, New York, Pennsylvania further demonstrated that democracy must come in America.

A perusal of the religious sections in colonial charters will demonstrate that Christianity cannot be ignored as a factor in early American development. New England Congregationalism, the Anglicanism of the South and the religious syncretism in the Middle Colonies confront the student in every area. The vehement opposition to Catholicism by Protestantism and its later wooing by the government form interesting chapters in the story of American Christianity.

The writings of Thomas Paine and the arguments of American religious liberals contributed to the birth of American democracy and the coming of religious liberty. VanTyne lists "religious bigotry, secretarian antipathy and the influence of the Calvinistic clergy" as important factors of the American revolution.

The Declaration of Independence with its emphasis upon the sovereignty of humanity endowed with certain inalienable rights such as life, liberty, and the pursuit of happiness and upon government with the consent of the governed and subject to alteration or abolition by "We the People" rests upon English antecedents. The American revolution signified the separation of a section of the English nation of the mother country in defense of inherited English rights. The various churches rather generally supported the revolution but with an eye upon their particular advantage.

The critical transition years after the treaty of peace and prior to the adoption of the constitution when localism, paper money, disunity, rioting, rebellion, persecution were all too frequent fortunately ended not in chaos but in the calling of the constitutional convention of 1787. The federal constitution "is colored throughout by political ideas of British origin, and it is in reality a version of the British constitution of that time." As to content, the constitution of the United States has been interpreted as both a conservative and revolutionary docu-

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pal Diocese of New York, who in October published in "The Living Church" magazine an open letter demanding the withdrawal of the proposed concordat between the churches. Bishop Manning contended that the Episcopal church could not recognize commissioning of Presbyterian clergy, because Episcopal ordination was necessary for the priesthood. Bishop Manning was rejoined by Bishop Edward L. Parsons of the Diocese of California, who said that a doctrinal position on the matter of ordination had never been a part of the faith of the church. The issue was widely discussed and could not be decided until the Episcopal Triennial General Convention, to be held in Rochester, N. Y., in October, 1940.

Movements are under way to unite the Presbyterian church in the U. S. A. with the Southern Presbyterian church, with the United Presbyterian church, and the the Evangelical and Reformed church; to unite the Disciples of Christ with Congregationalists and Northern Baptists; to unite United Brethren with the Evangelical Association; and to unite the American Lutheran church with the United Lutheran church. All these take time and much patient effort: above all, they require faith on the part of those who wish to see the unions consummated. Doubtless the advance toward wider unity of Christians in America will yet encounter many impediments and suffer many setbacks, but the steady trend toward fellowship and friendship is one of the most significant, as it is one of the most encouraging, developments in current American church history.

Walton W. Rankin,  
Cleveland, Ohio.



ment. In discussing the significance of social compact, Judge Story wrote: "Every state, however organized, embraces many persons in it, who have never assented to its form of government; and many, who are deemed incapable of such assent, and yet who are held bound by its fundamental institutions and laws." Only three states ratified the proposed constitution by unanimous vote; five by very slight majorities; Rhode Island on May 29, 1790, by a vote of 34 to 32. Between 1776 and 1791, within less than a decade after the treaty of peace had been signed, the great American miracle had occurred. A democracy with a written constitution describing the obligations of the citizens of the new republic and with ten amendments mentioning in detail their rights had been born. Government henceforth was to rest upon the consent of the governed, subject to alteration, abolition or reconstruction, with all men enjoying equal rights before the law, with the people able peaceably to assemble and petition for redress of grievances, with a system of checks and balances between legislative, executive and judicial branches, with no taxation without representation, with the individual enjoying the right to life, liberty, and the pursuit of happiness, with no entangling alliances and with the freedom of the seas.

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#### FOURTH MONTH Free Churches in a Democracy

In October, 1776, dissenters in Virginia presented memorials to the Assembly "praying to be exempted from the payment of parochial dues to the Church of England, and for the abolition of the Established Church." The payment of salaries formerly allowed the Anglican clergy was suspended. "All dissenters of whatever denomination from the said church shall, from and after the passing of this act, be totally free and exempt from all levies, taxes, and impositions whatever towards supporting and maintaining the

said church as it now is or hereafter may be established, and its ministers," read the law of October, 1776.

In his *Notes on the State of Virginia* with an appendix, 1781, Jefferson dealt with religion in Query XVII. This was half a decade before Virginia adopted its famous bill on religious freedom. The author of the Declaration of Independence discusses Anglicanism and Dissent to the Revolution, the religious status in 1781, the absurdity of religious coercion, and the feasibility of disestablishment.

In 1786, the *Bill for Establishing Religious Freedom* became law in Virginia: "No man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and the same shall in no wise diminish enlarge, or affect their civil capacities."

"In Congress, July 13, 1787, an ordinance for the Government of the Territory of the United States northwest of the Ohio River.

"Article I. No person, demeaning

himself in a peaceful and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory.

"Article III. Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged. The utmost good faith shall always be observed towards the Indians: their lands and property shall never be taken from them without their consent, and in their property, rights, and liberty they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress, but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them.

"Article VI. There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted: Provided always, that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original states, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service as aforesaid.

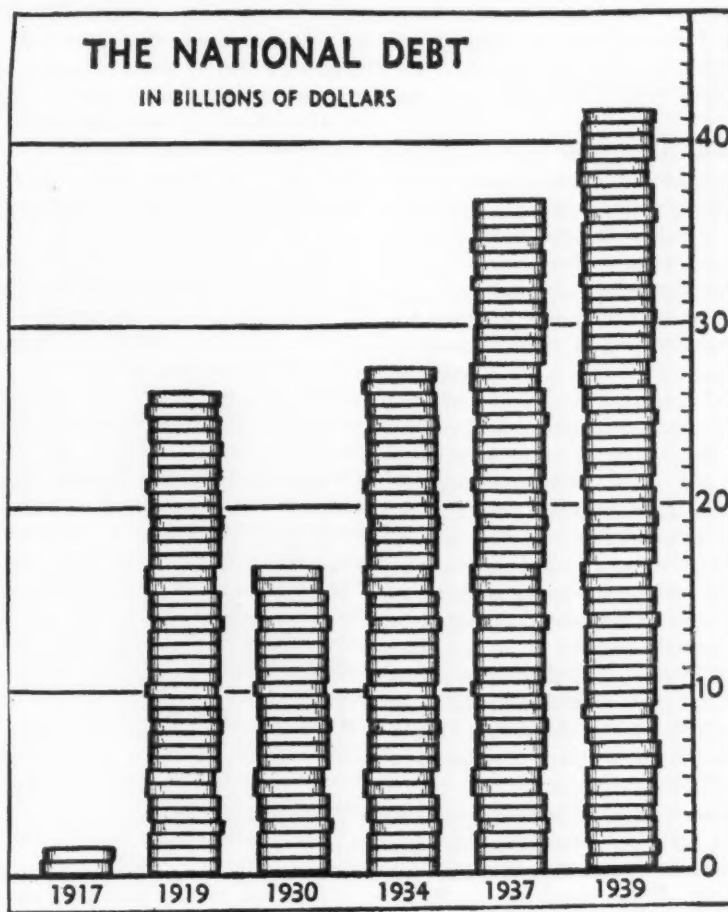


Chart by Associated Press.



Be it ordained by the authority aforesaid, that the resolutions of the 23rd of April, 1784, relative to the subject of this ordinance, be, and the same are hereby repealed and declared null and void."

Religious liberty and the separation of church and state became part of the federal constitution because no religion could be established due to the multiplicity of sects; the wars of the eighteenth century had produced numerous free thinkers; the benefits of disestablishment had been demonstrated in such states as Pennsylvania and New York; persecution had not destroyed Baptists, Quakers, Presbyterians; the rising cultural level was causing the slow disintegration of Calvinism; economic and trade advantages outweighed the maintenance of orthodoxy; the sects had supported the revolution and were clamoring for the expected reward; tolerance preached to French Canadians had to be granted Catholics in the United States. The formula adopted signified nationally free churches in a democracy while the states might continue the practice of intolerance.

The new social and religious rights conferred by the constitution of the United States included freedom of speech and of the press, the right of speedy public trial by jury and of habeas corpus, liberty of conscience and worship, no establishment of religion, no denominational preference, voluntarism in religion, no religious prerequisite for national office eliminating conflict between church and state but enabling the latter to be benevolent toward the former. Some American churches found their confessions of faith in conflict with their duties under the new democracy and proceeded to revise them. Under the national impulse various states redefined liberty of conscience as a natural and unalienable human right. It is still being debated whether the connection between Christianity and colonial life had been so intimate as to make Christianity a part of American Common Law. In his *Constitutional Limitations*, Judge Cooley writes: "It is frequently said that Christianity is a part of the law of the land. In a certain sense and for certain purposes this is true. The best features of the common law, and especially those which regard the family and social relations; which compel the parent to support the child, the husband to support the wife; which make the marriage-tie permanent and forbid polygamy,—if not derived from, have at least been improved and strengthened by the prevailing religion and the teachings of its sacred book. But the

law does not attempt to enforce the precepts of Christianity on the ground of their sacred character or divine origin. Some of those precepts, though we may admit their continual and universal obligation, we must nevertheless recognize as being incapable of enforcement by human laws. That standard of morality which requires one to love his neighbor as himself, we must admit is too elevated to be accepted by human tribunals as the proper test by which to judge the conduct of the citizen; and one could hardly be held responsible to the criminal laws if in goodness of heart and spontaneous charity he fell something short of the Good Samaritan. The precepts of Christianity, moreover, affect the heart, and address themselves to the conscience, while the laws of the state can regard the outward conduct only; and for these several reasons Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a competent part of the positive law of the state.

"Mr. Justice Story has said in the Girard Will case that, although Christianity is a part of the common law of the state, it is only so in this qualified sense, that its divine origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or to the injury of the public. It may be doubted, however, if the punishment of the blasphemy is based necessarily upon an admission of the divine origin or truth of the Christian religion, or incapable of being otherwise justified."

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#### FIFTH MONTH

##### The States Assume Control of Marriage

To the sixteenth century, marriage had been the prerogative of the church. Luther refused to consider marriage a sacrament and hence divorce became a possibility. "The Protestant parsonage became an important social institution. Canonical impediments to marriage were mostly abolished."

In 1536, Calvin in his *Institutes of the Christian Religion* pointed out that

the office of the magistrate extends to both tables of the law. Magistrates are the protectors and defenders of the worship of God. Thereupon Calvin made a very acute observation: "They did nothing but seek a den of abominations when they made matrimony a sacrament. For when they once obtained this, they drew to themselves the hearing of causes of matrimony; for it was (now) a spiritual matter which profane judges might not meddle with."

Thus Calvin repudiated the sacramental view of marriage and suggested its transfer to civil court in addition to protesting celibacy and criticizing the refusal of marriage to "spiritual relatives" and the complete indissolubility of marriage.

In A. D. 1536, the First Helvetic Confession in article XXVII declared that the civil power must see to it that marriage is legal and regular and held in high respect and is not lightly dissolved. It favored confirmation of marriage in church by public exhortation and word. The Second Helvetic Confession, 1566, likewise insisted that marriages must be contracted according to law and publicly confirmed in church with prayer and blessing.

Holland and West Friesland in 1580 proceeded to establish civil marriage: "those of any religion after lawful and open publication, coming before the magistrates in the town house are to be by them married one to another" yet the ecclesiastical solemnization was continued. The actual marriage was civil. The marriage bond was confirmed in the name of God before his church.

When England broke with Rome, the sacramental character of marriage was soon denied. The Thirty-nine Articles of 1552 declared in favor of only two sacraments, baptism and the supper of the Lord. Bishops, priests, and deacons were granted the privilege of wedlock. Yet marriage remained a spiritual affair. In 1604 ecclesiastical courts received authority to grant judicial separation, provided the parties involved promised not to contract a second marriage. "In the time of the grand rebellion, all marriages were performed by the justices of the peace; and these marriages were declared valid (by the succeeding government) without any fresh authorization."

Blackstone describes the situation in England about the middle of the eighteenth century as follows: "Marriage is a civil contract, but the holiness of the matrimonial state is a spiritual matter. No marriage is at present valid, that is not celebrated in some parish church or public chapel unless

(Turn to page 21)

# Church Fires and Insurance

By Robert Cashman\*

**A**MERICA is the richest country in the world—and the most wasteful. Our annual fire loss is staggering. In 1938, according to the Actuarial Bureau of the National Board of Fire Underwriters, the destruction suffered was more than \$265,000,000, an average of \$2.04 for every person in the country.

## Church Fires

Each year there are more than a thousand church fires, causing losses of \$5,000,000. Three-fourths of these fires could be prevented.

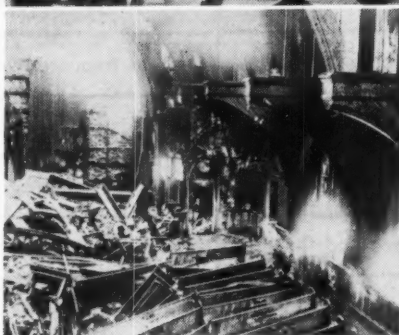
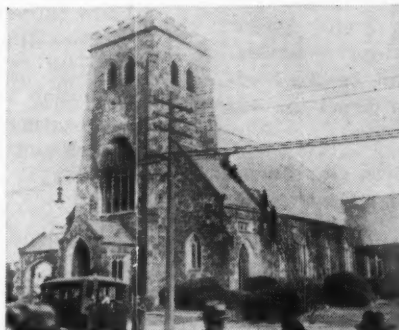
The burning of a church may include not only a loss of property hallowed by the precious memories of worship and the sacraments of baptism, marriage and burial, but works of art, historical paintings, valued manuscripts and stained-glass windows, many of which can never be replaced.

Nine-tenths of the church fires break out while the buildings are not in use, which doubtless accounts for the relatively small loss of life, as compared with the large amount of property damage. Nearly seventy-five per cent of such fires are discovered and reported by neighbors or those passing by, and thus the conflagrations are well under way before the fire departments can reach them, with results that are disastrous.

Church fires appear to be no respecter of denominations. The Methodists or the Baptists are as likely to have a fire, as the Presbyterians or the Catholics, for the causes are much the same. A fourth of the fires occur on Sunday, with the other days of the week taking a somewhat equal share, though Tuesday seems to be the safest day.

## A Startling Prospect

Consider the ordinary church: it may be a frame building, or even one of brick or stone. Perhaps it has a shingle roof on wooden sheathing, resting on beams or trusses of timber. Between this roof and the ceiling of the auditorium there is probably a dead space ranging in height from two to twenty feet; a place supreme for the spreading of unseen flames. Inside, a wooden floor (often oiled), pews of wood, wooden wainscoting, wooden chancel ornaments and furnishings, doors of wood, sometimes a wooden bal-



The First Baptist Church of Arlington, Massachusetts, gave every appearance of fire safety. But the two pictures above show the disaster which destroyed it in 1924. Concealed spaces made possible the spread of flames and also made difficult the work of the firemen.

cony, and almost universally, stairs of wood.

Through any one of a dozen causes, the church bursts into flames. There are no fire curtains as in theaters, no fire-wall protections as in factories, and no sprinkler systems as in department stores.

The auditorium fills with smoke, gases rise to the ceiling, and entrance to the building by firemen is dangerous. Fortunate it is indeed, if the church is unoccupied at such a time. About all that the firemen can do is to pour water on the roof, or through the church doors and windows in an attempt to keep the blaze from spreading to adjoining properties.

Soon the flames reach the double ceiling, and we hear the sound of crackling wood. No fireman dares to go in, because it is only a matter of moments before the burning roof will collapse, to complete the destruction of everything inside.

In a short time it is all over, and we behold either a heap of smoldering ashes, or the gutted walls and the chimney of what we had loved as our place of worship—"The House of God."

Churches receive police and fire pro-

tection without taxation. How much greater then is our moral responsibility to prevent danger to life and property.

Many churches are built in residential communities, where inadequate provision has been made for water supply in case of a major fire. Sometimes there is no water immediately available, and fire departments must depend upon chemical extinguishers.

## Great Fires

As we recall some of the great fires of history, we think of the destruction of Sodom and Gomorrah (2000 B. C.); the burning of Troy (1184 B. C.); the ruin of Nineveh (607 B. C.); and the despoiling of Jerusalem with its temple (588 B. C., and again in 70 A. D.). Rome suffered several terrible conflagrations, the first in 390 B. C., and others following, until "The Great Fire" of 64 A. D. destroyed nearly three-fourths of the entire city. In 1666, two-thirds of London disappeared in flames, consuming nearly 100 churches and chapels. The property loss was more than \$50,000,000.

On October 7, 1871, there came the Chicago fire, with a toll of 200 dead and 1000 missing. More than 20,000 buildings were destroyed, 110,000 persons were made homeless, and the loss approximated \$200,000,000. Such fires as this, the Boston fire a year later, the Baltimore fire in 1904, and the San Francisco fire of 1906 (with a loss of \$300,000,000) staggered the insurance companies, and sent many of them into bankruptcy.

## Origin of Fire

History does not reveal when man discovered fire. Mythology tells us that he received it from the gods. Doubtless he first made fire by the friction of rubbing two sticks together; later, by striking flint or other minerals against each other. About 500 B. C., the Greeks found that fire could be made by concentrating the rays of the sun through glass. Matches are of fairly recent origin, and have allowed fire to be started at will, thereby multiplying dangers, as well as benefits.

## Fighting Fires

Man intended fire to become his servant, but sometimes it got out of his control and became his master. Then he put his mind to work to invent means to extinguish it. The Romans became leaders in this movement. As early as 732 B. C. Imperial Rome had fire brigades, composed of seven groups

\*Business manager of The Chicago Theological Seminary.

Reprints of this article in booklet form are available at five cents each; \$3.00 per 100; \$10.00 per 1,000.

# Fire Protection Check Chart for Churches\*

Classification of fires and types of extinguishers recommended for each:

**Class A**—Fires in ordinary combustible materials, such as wood, paper, textiles, etc. Soda-acid, foam, loaded stream and anti-freeze solution extinguishers recommended. The vaporizing liquid extinguisher also can be used effectively when there are no air currents to dispel the extinguishing vapors.

**Class B**—Fires in flammable liquids, greases, etc. Foam, vaporizing liquid, carbon dioxide and loaded stream extin-

guishers recommended.

**Class C**—Fires in live electrical equipment. Vaporizing liquid, carbon dioxide extinguishers recommended.

All fire extinguishers should bear the inspection label of the Underwriters' Laboratories or the Factory Mutual Laboratories.

Distribution and location of Extinguishing Units:

1. One extinguishing unit for each 2,500 square feet of floor space and within 50 feet of travel distance from any point.

2. One extinguishing unit directly at the point of hazard.

Department	Hazard	Prevention	Protection	
			Extinguisher	Location
Heating plant	Ignition of exposed woodwork	Insulate exposed woodwork	A	1
	Disposal of ashes	Metal cans	A	1
	Fuel oil spills	Good housekeeping	B	2
Chimneys and flues	Defective pipes and flues	Replacement	A	1
	Soot accumulations	Annual cleaning	A	1
	Ignition of exposed woodwork	Insulate exposed woodwork	A	1
Electric wiring—organ, motor, etc.	Improper extension or alteration of wiring	Approved installation by competent electricians	C	1
	Overfusing, arcing, sparking, etc.	Approved equipment plus proper maintenance	C	1
Candles, open flames	Presence of combustible material	Caution: use only in closed areas free from people	A	2
Decorations	Accidental ignition	Flameproofing: use of non-flammable material	A	1
Kitchen	Heating equipment, ranges, ovens, etc.	Approved insulation of floors and woodwork	A	1
	Grease in hoods and flues	Frequent cleaning; approved construction	B	1
	Grease in ovens or on stoves	Reasonable care	B	1
	Blower system	Approved installation	C	1
Storage	Presence of combustible material	Good housekeeping: adequate ventilation	A	1
Cleaning and polishing materials	Flammable liquids	Storage in fire-resistant locker or cabinet	B	1
Oily or paint soaked rags or waste	Spontaneous ignition	Immediate disposal: self-closing metal cans	B	1
Waste paper and refuse	Combustible material	Good housekeeping	A	1

\*Prepared by Safety Research Institute.



of 1,000 fire fighters each. These "firemen" were stationed in various parts of the city, listening for the signal of the watchmen on the towers.

Benjamin Franklin promoted fire prevention in our own country, believing that "an ounce of prevention is worth a pound of cure." He gave attention not only to the removal of fire risks, but helped to establish Philadelphia's first fire company in 1736. Franklin was likewise one of the foremost pioneers to work out a plan of insurance for fire protection. In 1752 the first fire insurance company in America was organized, and Franklin was chosen as its director.

In the fighting of fire, originally there were organizations of men with elementary equipment, such as buckets of water. Later, machinery was added—simple in the beginning, but developing finally into our modern fire-fighting devices and technique. The first fire engines appeared in 1633 to help put out a blaze on London Bridge. In 1678 a municipal fire department was organized in Boston.

When man found that in spite of his best efforts to secure himself against the ravages of fire, too often fire became his master and the destroyer of his physical wealth, he devised a plan of protection which was to revolutionize social and economic procedure, through the medium of insurance.

#### Insurance Not New

The idea of insurance is not of modern conception. More than 5,000 years ago, the Babylonians worked out a plan of protection for their caravans of export traders, covering many contingencies. Later similar provision was made by the Phoenicians for their maritime commerce.

Before the 6th century B. C. the Hindus had extensive forms of insurance contracts, and these were improved upon by the Greeks. From the Greeks, it is assumed that the Romans secured their basis of insurance codes, most of which covered the hazards of trade by land and sea.

#### Fire Insurance

About a thousand years ago, we find the beginnings of community insurance for fire risks on private dwellings in various parts of Europe. Later, this protection was made available to certain public buildings. As property values increased, however, it became evident that savings must be stored up in advance, if catastrophes were to be covered adequately.

In the 17th century the first fire insurance office was opened for business in London. Today there is scarcely a village in the United States where an agent cannot be found, representing some well-established firm.

#### Causes of Church Fires

According to statistics furnished September 16, 1939, by the National Board of Fire Underwriters (Bulletin 86) a study of 154 church fires by the National Fire Protection Association "clearly indicates the chief causes of church fires:

"Heating plant -----	31
Defective chimney -----	19
Defective wiring (not including organ) -----	17
Lightning -----	12
Organ wiring -----	7
Exposure -----	6
Sparks from chimney on wooden roof -----	4
Spontaneous ignition of bituminous coal -----	2
Candles -----	2
Gas explosions -----	2
Miscellaneous known causes -----	8
Incendiary -----	4
Unknown -----	40

154

"The first four causes account for more than 50 per cent of the total number of fires."

Let us consider some of these causes, in relation to the fire risks which may exist in our own local churches:

#### Heating Plant and Chimney

Because many churches are so little used during the week, it is often the custom of the janitor to carry no heat for the main auditorium until Saturday night or Sunday morning, when the furnace is put under its maximum load, and fired to its limit. Nothing could be more dangerous. Result: boiler explosions, or fires from overheated pipes, air-ducts and registers. Defective chimneys are especially hazardous under such conditions. The chimney may not be large enough to carry its burden. It may not have been cleaned, painted, renewed or otherwise repaired, as would have been required had it been subject to regular inspection by experts. Sometimes buildings are added to church properties, and heating plants are enlarged, but little thought is given as to whether or not the old chimney is adequate to meet the expansion. When soft coal, oil or wood is used for fuel, chimneys should be cleaned periodically.

High in the list of fire causes, is "sparks from chimneys," and this would indicate that wooden shingles should never be used on a church roof; but instead, composition shingles, metal, tile, slate or other fire-proof material. Wooden shingles are a false economy, requiring frequent repairs, and becoming an added fire-risk with every year of age.

Furnaces should be enclosed in masonry of approved construction, and should be located either in units separate from the church buildings, or shut off by standard fire walls, with self-closing fire doors. Never should a fur-

nace be allowed to become overheated.

Hot pipes, especially those leading to the smokestacks should not be near wooden beams, walls or ceilings. Wherever there is any doubt as to proper clearance, asbestos or other fire-proof protection should be installed. It is well also to wrap all heating pipes with noncombustible covering. Automatic-closing dampers should be provided for air ducts (to prevent quick spreading of flames), and air fans should be in detached, fire-proof rooms, in which it has been made sure that no combustible material is lodged.

#### Good Housekeeping

In an ordinary church basement or store room we are apt to find rubbish, ashes (not always dead), broken pews, tables and chairs, paint supplies, discarded books and Sunday School papers, oily cloths which may have been used for polishing or dusting, and other refuse, the combination of which makes superb material for "spontaneous combustion", with resulting reports that the "cause of fire is unknown." Good housekeeping is essential to the safety of a church.

#### Defective Wiring

Defective wiring is also one of the main causes of church fires. This is due in part to the fact that the original wiring equipment of the older structures was not intended to carry the present load, which may include not only more extensive illumination but the addition of fans, motors for air-conditioning and other machinery and equipment. Numerous entertainments in the church likewise lead to special decorations and lighting, often installed by amateurs, with little regard of safety codes or fire risks.

Did you ever inspect one of the social rooms or the basement of a church, perhaps of an older frame construction, built before the days of modern electrical equipment? Did you notice perhaps the lack of wall plugs, which resulted in double, triple, or even quadruple sockets in the lighting fixtures, with electric wires of the cheaper variety leading out to meet various needs, some attached to the ceiling or walls with metal staples? Others passing under old rugs, or resting on various articles of furniture? These were fire risks, but was anything done about them?

In a public building, electrical wiring and equipment should have regular inspection by experts, and no extensions or changes should be made which do not conform to the highest standards of fire protection.

#### Lightning

Inasmuch as lightning is one of the four leading causes of church fires, it might be well for the Boards of all

churches having towers or steeples to make a thorough investigation to see if proper protection is provided. In an electrical storm, any structure reaching into the sky attracts lightning which seeks a circuit to the earth. Tall trees, smoke-stacks, and monuments run the same risk. When a church steeple is properly rodged, the powerful electric charges from the sky are carried harmlessly into the ground.

The National Board of Fire Underwriters recommends that "All churches be thoroughly equipped with a complete system of lightning rod protection, and this is especially true if the church happens to be located in an area where the ground is rocky, sandy or clay with permanent moisture several feet beneath the surface."

#### Candles

The lighting and burning of candles being a vital part of the religious services of many denominations, this risk is one that cannot always be eliminated, but it may be safeguarded by preventing contact with robes and dresses. Candles should be kept away from draperies, curtains and other inflammable materials. They should be placed securely in holders with bases heavy enough to prevent their falling over. Incense burners also need watching, and open gas flames used for lighting should be protected by globes.

#### Extinguishers

How many churches can you name that have an adequate supply of chemical extinguishers? Suppose, in a candle-lighting service a child's dress should catch on fire: where would you look for help? The vestry, the organ loft, the rooms used by children and the basement especially should be supplied with at least enough extinguishers to meet the safety code.

Wise church building committees and Boards of Trustees are putting in sprinkler systems, which when rightly installed, afford the best possible protection, especially for fires of "unknown origin" which occur when buildings are not in use. The basement, being the place of greatest danger, at least should have this provision. Sprinkler heads need no longer appear in unsightly form to mar a decorative interior, but may be disguised as works of art by ornamentation.

If the church properties contain a stage, the curtains and scenery should be fire-proofed, and automatic sprinklers should be included at the ceiling.

#### Exits

The fire laws of most communities require that in any public hall there shall be adequate exits, at both ends of a room, with doors opening outward; also that illuminated signs (independent of the general lighting system) be

placed above the exits. Aisles, halls and stairs should be wide enough to provide quick and orderly egress in case of any emergency.

#### Insurance For Churches

When the insuring of church properties and their equipment is left to the board of trustees, and the contracts for policies are placed with members of the church as "complimentary business," without an approved program, it is often found that the risks are apt to be inadequately covered, and that the premiums are not evenly distributed for the best interests of the church budget.

Being unfamiliar with the statistics which show the record of losses by fire, church boards are likely to be careless. They seem to assume that the church is immune from danger, a feeling not shared by underwriters familiar with the facts. Statistics show that less than three-fourths of the value of church fire losses are covered. The risks of every church should be individually analyzed, and provision for insurance should be made accordingly.

In the event of loss, regardless of the motives of those in charge, the congregation is quick to condemn a board for lack of foresight in providing sufficient insurance. If the loss is not covered, it is likewise difficult to raise money for reconstruction costs that should have been safeguarded.

Risks to churches have been increased in recent years by a multiplication of program needs. Built originally as a place of worship, perhaps a church has now become a Community Center with many activities such as motion pictures, drama (with stage, scenery and special lighting, often installed by amateurs), pageants, banquets (where smoking is permitted), dances, billiards and bowling, Christmas entertainments (with flimsy decorations), and other seasonable festivities. All of these may be justified, but added care should be taken for protection.

#### Church Insurance

Now let us consider the types of insurance that should be considered for the church:

##### Fire Insurance

This should be carried in an amount equal to eighty per cent of replacement cost, less allowance for depreciation since construction of building or purchase of equipment. (This depreciation allowance will vary, according to building construction and type of equipment.)

##### Extended Coverage

Including:

Windstorm and cyclone  
Tornado and hail  
Riot and civil commotion  
Explosion (excluding boiler)  
Aircraft and motor vehicle damage

##### Smoke damage.

This should be carried in an amount equal to eighty per cent of replacement cost, less depreciation.

##### Boiler Insurance

Amount to be determined by authorized agent or inspector.

##### Public Liability

This is to protect the church against suit by the public. For example, suppose a loose stone or brick should fall from the cornice of the church, and injure a passerby. A policy of \$5,000-\$10,000 should be secured, allowing a limit of \$5,000 for individual injury, and \$10,000 for group liability.

##### Burglary

For protection against the stealing of typewriters, altar equipment, etc. Usually a small policy will cover the risk.

It is impossible in this message to quote costs of insurance, because they vary according to the risks. In determining rates, many items must be considered, such as type of building, location and means of fire protection, but the service of a rating authority is available to every church, and no Board of Trustees should rest content until its responsibility has been fully met. A three-year fire insurance policy costs only two and one-half times the annual rate; while a five-year policy may be purchased for only four times the yearly premium.

We are deeply indebted to Mr. Leonard F. Maar, of the Safety Research Institute for the Fire Protection chart shown here which will enable every trustee to check the fire risks of his church, and to provide for the adequate protection of his membership.

The Christian citizens of America have invested \$4,000,000,000 in their church properties. Must we suffer a holocaust before we awaken to the fact that the large majority of church fires are due not to acts of Providence, but to ignorance, carelessness and the neglect of those who may have forgotten that they are stewards of a public trust?

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## In Defense of Democracy

(From page 16)

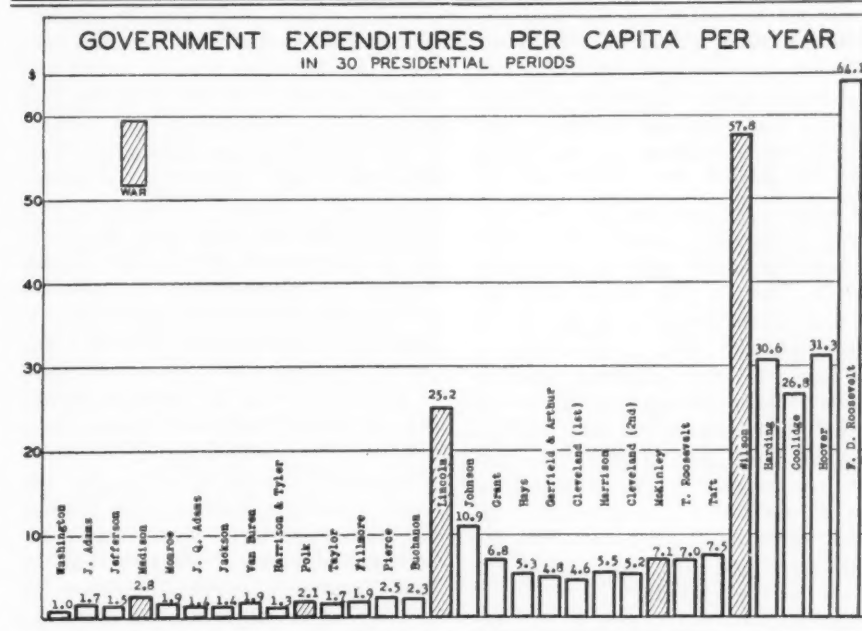
by the dispensation from the archbishop of Canterbury. It must also be preceded by publication of banns, or by license from the spiritual judge. It is held to be also essential to a marriage, that it be performed by a person in orders. . . . Canon law will not allow the nuptial tie to be unloosed for any cause whatsoever, that arises after the union is made . . . with us in England adultery is only a cause of separation from bed and board. . . . However, absolute divorces for adultery have of late years been frequently granted by an act of parliament." It was 1857 ere jurisdiction over matrimonial causes was permanently transferred from the ecclesiastical to the civil court.

The Congregationalists held that "marriage is no part of the minister's office." The Westminster Confession of Faith, 1647, permitted divorce on the grounds of infidelity and desertion. In 1653, Cromwell established civil marriage. Early New England practice interpreted marriage as a civil function, a civil contract, made its administrator the magistrate, put divorce under the jurisdiction of the legislature and recorded marriage in the town record. Divorce was obtainable for adultery, bigamy, desertion, fraudulent contract, and even religious incompatibility.

In the United States marriage and divorce are under the jurisdiction of the states. The churches continue to proclaim their particular theories of the marriage relationship. But as far as the legality of marriage is concerned, the laws of the states prevail. No church may interfere with the civil rights and privileges of members who have defied ecclesiastical marriage regulations. Indeed, some American marriage laws and customs, contradict the dogmas of Christianity.

Catholicism makes marriage a sacrament, insists that all true marriages must be celebrated by a representative of the church, that marriage is indissoluble, that divorce may not be had, that neither heresy nor adultery dissolves the bond of matrimony, that virginity and celibacy are states superior to the marriage state.

The recent papal encyclical on marriage paid attention to birth control: "Holy church knows well that not infrequently one of the parties is sinned against rather than sinning when for a grave cause he or she reluctantly allows perversion of the right order. In such a case there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from



sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons, either of time or of certain defects, new life cannot be brought forth."

Charles, R. H., "Teaching of the New Testament on Divorce," 1921; Father Conway, "The Question Box," 1929; "Current History," volume 33, 797 ff; Hill and Brooke, "American Marriage Laws," 1919; Graves, E. B., "The Drifting Home," 1926 and subsequent books; Moehlman, C. H., "The Story of the Ten Commandments," 1928; the various Protestant confessions in Schaaf, "Creeds of Christendom," III.

### SIXTH MONTH

#### "Christian Sabbath" Becomes Secular Day of Rest

The early Protestant reformers were practically unanimous in concluding that the sabbath was abrogated by the founding of Christianity.

Luther in commenting on the sabbath commandment in his "Small Catechism" says, "We should so fear and love God as not to despise preaching and his word, but deem it holy and willingly hear and learn it."

In 1530 the Augsburg confession put it, " . . . they that think that the observation of the Lord's day was appointed by the authority of the church, instead of the sabbath, as necessary, are greatly deceived. The scripture, which teacheth that all the Mosaical ceremonies can be omitted after the gospel is revealed, has abrogated the sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the church designated the Lord's day for this purpose; and this day seems to have been chosen all the more for the additional reason that men might have an example of Christian liberty and might know that the keeping neither of the sabbath nor of any other day is

necessary."

Article 25 of the sixty-seven articles of Ulrich Zwingli (1523) reads: "Time and place are subordinated to man not man to them. Hence those who tie Christians to time and place rob them of their freedom."

In his "Institutes of the Christian Religion" (II chapter VIII, section XXVIII), John Calvin concludes: "It being expedient to overthrow superstition, the Jewish holy day was abolished; and as a thing necessary to retain decency, order and peace, in the church, another day was appointed for that purpose. . . . I do not cling so to the number seven as to bring the church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition. . . .

"The whole may be thus summed up: As the truth was delivered typically to the Jews, so it is imparted to us without figure; first, that during our whole lives we may arrive at a constant rest from our own works, in order that the Lord may work in us by his spirit. Secondly, that every individual, as he has opportunity, may diligently exercise himself in private, in pious meditation over the works of God, and, at the same time, that all may observe the legitimate order appointed by the church, for the hearing of the word the administration of the sacraments, and public prayer; and, thirdly, that we may avoid oppressing those who are subject to us. In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment, while the moral part remains,



*viz., the observance of one day in seven. But this is nothing else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews."*

In answer to question 103, the Heidelberg Catechism (1563) says that the meaning of the sabbath commandment is, "In the first place, that the ministry of the gospel and schools be maintained, and that I, especially on the day of rest, diligently attend church, to learn the word of God, to use the holy sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place, that all the days of my life I rest from my evil works, allow the Lord to work in me by his spirit and thus begin in this life the everlasting sabbath."

The Protestant confessions of faith adopted in the sixteenth century fail to identify sabbath and first day.

It was in 1595 A. D. that Nicholas Bownde published *The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven*. Bownde argued that the sabbath existed from creation, that the first seventh day had been sanctified, that every seventh day since the first seventh day had likewise been sanctified, and that the observance of the seventh-day sabbath was eternally obligatory. At this point he turned a somersault backward and transformed the eternally valid seventh-day sabbath into "Christian sabbath." He thus, as Calvin puts it, "insulted the Jews."

The English Baptists in 1611 still call the first day of the week the "Lord's day" and regard it as a day of worship.

In 1647, the Westminster Confession of Faith accepted the curious transformation of Bownde, and in chapter XXI affirmed:

"As it is of the law of nature, that, in general, a due proportion of time he set apart for the worship of God; so in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he both particularly appointed one day in seven for a sabbath, to be kept holy unto him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in turn is called the Lord's day, and is to be continued to the end of the world, as the *Christian sabbath*."

"This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words and

thoughts, about their worldly employments and recreations, but also are taken up the whole time in public and private exercises of this worship, and in the duties of necessity and mercy."

This new theology Calvinistic Protestantism soon generally endorsed. "Christian sabbath," a sixteenth century coinage, was thereupon read back into the documents of the New Testament. By the twentieth century the earlier distinctions had been so obscured that the common man is today "sure" that the fourth commandment is concerned with Sunday—an identification utterly foreign to Moses, Jesus and Paul, to say nothing of the entire "Christian" church prior to the sixteenth century. Moreover, the leading Christian ministers of all denominations are unaware of the fact that the New Testament nowhere changes the last day of the week into the first. The Bible has often been made to say what it never dreamed of saying.

Is it not almost time that the true values of a day of rest be built upon arguments more compatible with history and sociology than a sixteenth century misinterpretation? Even in the Old Testament the sociological reasons for a day of rest antedate the theological reasons! Deuteronomy 5:12-15 is older than Exodus 20:8-11. Indeed, the decalogues in Exodus 23 and 34 are still earlier and in neither of them does the theological reason appear.

At first the Hebrews did not identify seventh day and Sabbath. Even in Nehemiah's time, the walls of Jerusalem were built in fifty-two consecutive days. The character of the Sabbath changed in the course of the centuries. At first its celebration was associated with revelry, feasting and merrymaking, only in much later time were Jewish "blue" laws observed.

Sabbath in the New Testament signifies either the seventh day or a seven-day period. The New Testament analogue for the Old Testament Sabbath is not "first day of the week," "Sunday," or "Lord's day" but the *rest after death*, as Hebrews 4:9 indicates.

Agitation for a national "Christian sabbath" law is an "attempt to influence congress to transgress its constitutional limitations," a repudiation of the first amendment to the constitution of the United States, a contradiction of Christian attitude from the first century to the seventeenth century, and an obscuration of the valid sociological and economic reasons that underlie a regular period of rest. The modern world will insist upon at least one weekly day of rest. It may soon insist upon two. The federal government

recognizes Sunday in various ways and some state courts have held the Christian sabbath to be a civil institution. But gradually the requirements of modern life have cancelled inherited blue laws and broken down more recent enactment. Today even sabbath commissions grant that it is "not within the power of the state to enforce the tenets of any faith or practice of any religion." The sabbath is becoming a civil day of rest.

Bade, W. F., "The Old Testament in the Light of Today," 1915; Bownde, Nicholas, "The True Doctrine of the Sabbath," 1595; Charles, R. H., "The Decalogue," 1923; Hastings, "Encyclopaedia of Religion and Ethics," volume 10, 885-894; 12, 103-111; Hessey, J. A., "Sunday, Its Origin, History, Etc." (Bampton Lectures, 1860); Lecky, W. E. H., "Democracy and Liberty," (chapter VII), 1896; Moehlman, C. H., "The Story of the Ten Commandments," 1928; Webster, H., "Rest Days," 1916; "The Westminster Confession of Faith," 1647.

## SEVENTH MONTH

### American Christianity and Economic Liberalism

From Baxter's too much neglected *Christian Directory*:

In discussing who is excused from employment of calling, Baxter faces the question, "But may not I cast off the world that I may only think of my salvation?" and answers, "You may cast off all such excess of worldly cares or business as necessarily hinder you in spiritual things; but you may not cast off all bodily employment and mental labour in which you may serve the common good. Everyone that is a member of church or commonwealth, must employ their parts to the utmost for the good of the church or commonwealth: public service is God's greatest service. *To neglect this, and say I will pray and meditate, is as if your servant should refuse your greatest work, and tie himself to some lesser, easy part.* And God hath commanded you some way or other to labour for your daily bread, and not live as drones on the sweat of others only. . . .

"Be very watchful redeemers of your time, and make conscience of every hour and minute, that you lose it not, but spend it in the best and most serviceable manner you can . . . for religion."

" . . . He that under the pretense of religion withdraweth from converse and forbeareth to do good to others and only liveth unto himself, and his own soul, doth make religion a pretense against charity and the works of charity which are a great part."

"It is for action that God maintaineth us and our abilities; work is the moral as well as the natural end of power. . . .

"A calling is a stated ordinary course of labour."

"It is lawful and meet to look at the commodity of your calling. . . . Though it is said in Proverbs 23:4, 'labour not to be rich,' the meaning is, that you make not riches your chief end: riches for our fleshly ends must not ultimately be intended or sought. But in subordination to higher things they may; that is, you may labour in that manner as tendeth most to your success and lawful gain: you are bound to improve all your master's talents; but then your end must be that you may be better

provided to do God's service, and may do the more good with what you have. *If God shows you a way in which you may lawfully get more than in another way, (without wrong to your soul, or to any other,) if you refuse this, and choose the less gainful way you cross one of the ends of your calling, and you refuse to be God's steward, and to accept his gifts, and use them for him when he requireth it. You may labour to be rich for God, though not for the flesh and sin. . . .*

"It is a sin to desire riches as worldlings and sensualists do, for the provision and maintenance of fleshly lusts and pride; but it is not sin, but a duty, to labour not only for labour's sake, formally resting in the act done, but for that honest increase and provision, which is the end of our labours; and therefore to choose a gainful calling rather than another that we may be able to do good, and relieve the poor. . . .

"Understand well the aggravations of the sin of prodigality: viz. 1. It is a wasting of that which is none of our own, and a robbing God of the use or service due to him in the improvement of his gifts. They are his and not ours; and according to his pleasure only must be used. 2. It is a robbing of the poor of that which the common Lord of the world hath appointed for them in his law; and they will have their action in heaven against the prodigal. 3. It is inhuman vice, to waste that upon pleasures, pride, and needless things, which so many distressed persons stand in need of. 4. It is an injury to the commonwealth, which is weakened by the wasteful. *And the covetous themselves (that are not oppressors) are much better members of public societies than the prodigal.* 5. It feedeth a life of other vice and wickedness: It is a spending of God's gifts to feed those lusts which he abhorreth. 6. It usually engageth many others in trades and labours which are unprofitable, that they may serve the lusts of these sensual prodigals. 7. And in conclusion, it prepareth a sad account for those wretches, when they must answer at the bar of God how they have used all his gifts and talents," (Baxter's "Christian Directory" I, pp. 115, 375, 376 f., 854; for his attitude toward usury, pp. 837 ff., toward sports and recreations, pp. 386 ff., toward idleness and sloth; pp. 378 ff.).

H. G. Wood in his essay upon "The Influence of the Reformation on Ideas Concerning Wealth and Property" (Found in "Property, Its Duties and Rights," London, 1913, pp. 133-167) again and again refers to the economic significance of Puritanism.

"Puritanism is rightly regarded as the most representative interpretation of Protestant morality among English-speaking peoples. The great contribution which the Puritan temper made to the industrial development of Great Britain is now generally recognized, (See Marshal, Principles of Economics, 5th edition, pp. 742-744). Inasfar as our dominant ideas as to the rights and duties of property rest on a religious basis, or retain a religious sanction, they seem to be linked up chiefly with Puritan teaching, (Bucer re-

garded as the founder of English Calvinism, p. 145).

"The close connection between the Puritan ethic of prudence and the spirit of capitalism is undeniable. A further point of connection is best illustrated from one of Wesley's sermons. His first counsel about riches . . . is: 'Gain all you can,' and under that head, he emphasizes the duty of improving the methods of industry. 'Gain all you can, by common sense, by using in your business all the understanding which God has given you. It is amazing to observe how few do this; how men run on in the same dull track with the forefathers. But whatever they do who know not God, this is no rule for you. It is a shame for a Christian not to improve upon *them*, in whatever he takes in hand. You should be continually learning from the experience of others, or from your own experience, reading, and reflection, to do everything you have to do better today than you did yesterday. *And see that you practice whatever you learn; that you make the best of all that is in your hand.*' It would be difficult to imagine a more thorough endorsement of the temper which has made modern industry. . . .

"The Puritan conception of stewardship, and the Puritan condemnation of worldly-living, will be found to have contributed more to the morale of capitalism than either the love of gain or any conscious adaptation of a class to their place in the productive process. . . .

"The Puritan position may be summed up as follows: Private property rests on the Decalogue, and the right of this institution possesses an inviolable and divine sanction. Differences in wealth and in social status are of God's ordering, and belong to the permanent structure of society. Riches, being God's gift, are in their nature a blessing, and are not lightly to be abandoned by the individual, though they bring grave temptations and dangers with them. Since riches are God's gift, no man is absolute owner; all men are God's stewards and must render an account of their stewardship. Economic wastefulness is therefore necessarily sinful. Men must make the most of themselves and their resources. No one has any right to be idle or careless. It is likewise a duty to use and spend money profitably, not wasting it in dicing and worldly pleasure of that kind. In making money, a man must beware of oppression: in spending it, he must seek for works of lasting utility to mankind and the commonwealth. It is sinful for anyone to press to the full the economic and social advantages of his position, and it is the recognized duty of public authority to fix a fair price for necessities and to restrain monopolists. A rightfully organized Christian church would enforce considerations on the owners of wealth by withholding the sacrament from heinous offenders. . . .

"The Puritan attitude, then, was



ISN'T THIS JOB ENOUGH?

-R.O. BERG-  
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marked by the absence of any emphatic social hope. Two other defects, or, to use a neutral word, omissions, call for comment. In the first place, the Puritan seldom attached much weight to the claim which the poor can make on the rich in virtue of the social character of all wealth. . . . Secondly, the Puritan did not press any strong moral criticism of ownership. He did not regard misuse as impairing a man's right to property. The teaching of Wyclif found no immediate echo in the Reformation," (Wood, pp. 136, 151, 154, 156 f., 162 f.).

In the American environment all this developed into a new "spirit" well described in Benjamin Franklin's *Advice to a Young Tradesman and Hints to Those Who Would Be Rich*. When American captains of industry "become millionnaires, instead of merely collecting art treasures and enjoying themselves, they keep expanding their businesses and remain business men. In Europe, the average man of wealth ceases to be a producer after he has his competence. On the contrary, the Carnegies, Schwabs, DuPonts and Morgans keep on expanding and developing new industries as their millions pile up, and they give employment to millions of people."

In addition to the books quoted from in the analysis, the following will be found exceedingly useful:

Cunningham, W., "Christianity and Economic Science," 1914; Marshall, A., "Principles of Economics," 1920; Moehlman, C. H., "The Christianization of Interest," Church History, March, 1934; Nevins, Allen, "Emergence of Modern America," 1927; Robertson, H. M., "Aspects of the Rise of Economic Liberalism," 1933; Schlesinger, A. M., "Rise of the City," 1933; Tawney, R. H., "Religion and the Rise of Capitalism," 1926; Troeltsch, E., "The Social Teaching of the Christian Churches," 1931; Weber, Max, "The Protestant Ethic," 1930; Hyma, Albert, "Christianity, Capitalism and Communism," 1937.

#### EIGHTH MONTH

##### The States Accept Public Education

Education in the British colonies was the handmaid of religion. Colonial colleges were established to promote religion and provide an educated Christian ministry. Yale, for example, had as its objective the "upholding and propagating of the Christian Protestant religion by a succession of learned and orthodox men."

The Massachusetts law of 1642 "ordered that the select men of every town . . . shall have a vigilant eye over their brethren and neighbors, to see, First that none of them shall suffer so much barbarism in any of their families, as not to endeavor to teach, by themselves or others, their children and apprentices so much learning, as may enable them perfectly to read the English tongue and knowledge of the Capital Lawes; upon penalty of 20 schillings for each neglect therein."

The Massachusetts law of 1647: "It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues that so at least the true sense and

meaning of the original must be clouded by false glosses of saint-seeming deceivers, that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting endeavors, it is therefore ordered that every township in this jurisdiction after the Lord has increased them to 50 householders shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read . . . and it is forthwith ordered that where any town shall increase to one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youths so far as they may be fitted for the university," under a penalty of £5 for failure to do so.

Lowell's tribute to the New England village school:

"Now this little building, and others like it, were an original kind of fortification invented by the founders of New England. They are the martello-towers that protect our coast. This was the great discovery of our Puritan forefathers. They were the first law-givers who saw clearly and enforced practically the simple moral and political truth, that knowledge was not an alms to be dependent on the chance charity of private men or the precarious pittance of a trust fund, but a sacred debt which the commonwealth owed to everyone of her children. The opening of the first grammar school was the opening of the first trench against monopoly in church and state; the first row of trammels and potbooks which the little Shearjashobs and Elkanahs blotted and blubbered across their copy books, was the Preamble to the Declaration of Independence . . . What made our revolution a foregone conclusion was that act of the general court, passed May, 1647, which established the system of common schools."

In the middle colonies and in the south, education was either on a parochial or charity basis. Governor Berkeley's prayer for ignorance of the late seventeenth century: "I thank God there are no schools nor printing and I hope we shall not have them these hundred years; for learning has brought disobedience and heresy and sects into the world and printing has divulged them, and libels against the best government. God keep us from both."

Maryland (1694): "Instructing our youth in the orthodox, preserving them from the infection of heterodox tenets and fitting them for service of church and state."

Pennsylvania (1683) provided instruction in reading and writing "so that they may be able to read the scriptures."

South Carolina (1710): "Whereas, it is necessary that a free school be erected for the instruction of the youth of this province in grammar and

other arts and sciences and useful learning and also in the principles of the Christian religion."

North Carolina (1766): "Whereas a number of well-disposed persons, taking into consideration the great necessity of having a proper school or public seminary of learning established whereby the rising generation may be brought up and instructed in the principles of the Christian religion . . ."

Prior to 1776, upwards of seventy Catholic schools within what is now the United States.

The federal constitution abolished the control of religion but did not concern itself with education. Apparently the direction of both religion and education was being assigned to the states. Yet the federal government fostered public education from the beginning until now when the principle that the government must follow the child by providing for all children reading material, transportation, scholarships and health and welfare services is meeting with more general approval.

In 1818, the commissioners appointed to fix the site of the University of Virginia, reported: "In conformity with the principles of our constitution, which places all sects of religion on an equal footing, with the jealousies of the different sects in guarding that equality from encroachment and surprise, and with the sentiments of the legislature in favor of freedom of religion, manifested on former occasions, we have proposed no professor of divinity; and the rather as the proofs of the being of a God, the creator, preserver, and supreme ruler of the universe, the author of all the relations of morality, and of the laws and obligations these infer, will be within the province of the professor of ethics; to which adding the developments of these moral obligations, of those in which all sects agree, with a knowledge of the languages, Hebrew, Greek, and Latin, a basis will be formed common to all sects. Proceeding thus far without offense to the constitution, we have thought it proper at this point to leave every sect to provide, as they think fittest, the means of further instruction in their own peculiar tenets."

The development of the principle of public education after the adoption of the federal constitution was exceedingly gradual. The admission of the children of the poor free of charge at the expense of the more well-to-do led to protests from the twice paying parents and the classification of the poor as on the town. It became clear that the education of the offspring of the poor would be neglected unless either philanthropic agencies or the state be-

(Turn to page 26)



# The Federal Council of the Churches of Christ in America

THE necessity of a united front among the Christian forces stands out more clearly than ever in this day of radical attacks upon Christianity in the totalitarian states and of much falling away from our Christian heritage even in America. It is providential that in such a time the Federal Council of the Churches of Christ in America not only exists but has been strengthened by three decades of testing for its present responsibilities in dealing with problems of such magnitude as to require the combined wisdom and consolidated power of American Christians.

The Federal Council is the official agency through which twenty-two national denominations, comprising nearly 140,000 local congregations, with a total communicant membership of more than 22,000,000, join in common tasks. It is the direct creation of the churches themselves—not a free-lance organization nor an independent association of individuals. It has a carefully drawn constitution, officially ratified by the highest authorities of the churches that comprise its membership. The constitution declares that the purpose of the Council is "to manifest more fully the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour."

## 1. Unity in Christian Witness

Through the Council the churches have been able to secure extensive radio facilities that could not be granted to a denominational group. Once every weekday in the year, and twice on Sunday, the Council sends out a message dealing with the central verities of the Christian faith and life over a national network, reaching millions unreached by the regular ministry of the churches. The first religious program ever telecast was given by the Council this past Easter for the special benefit of shut-ins in homes and hospitals and institutions.

Under the auspices of the Council twenty outstanding interpreters of Christianity, some of them drawn from

other lands, formed a united group which made a nation-wide itinerary covering more than thirty great centers of population in 1936-38, spending four days in each city, sometimes reaching audiences of fifteen or even twenty thousand. This year another concerted movement, known as the National Christian Mission, is being launched. Its special objective is to reach, in each of the cities visited, the groups that are now outside all the churches.

The University Christian Mission, 1938-40, brought to forty-six great educational institutions a team of Christian leaders, including both ministers and laymen, who for a full

ministers of all denominations in the conduct of public worship are held each year in different cities.

The Council fosters the observance of a common "Christian Year," combining the historic observances of the liturgical calendar with an emphasis on the contemporary interests of the present generation.

## 3. Unity in Christian Teaching

The family has come to be so clearly recognized as the key to training in religion, to the development of character and to the building of a wholesome society that the Council is today giving a major emphasis to instruction in this field. It maintains a highly qualified executive for this program—the only man in American Protestantism giving full-time service to educational work in behalf of the Christian home.

Difficult questions involving the application of Christianity to social, racial and international relations are the subject of constant study and publication. Research inquiries are conducted from time to time on such problems as the improvement of motion pictures, the control of the liquor traffic, industrial condi-

tions, consumers' cooperatives, the plight of the sharecroppers, and international issues, and the results made available in bulletins or study courses. Special messages are issued to stimulate Christian thought and practice in connection with the observance of Labor Sunday, Race Relations Sunday, Rural Life Sunday and World Goodwill Sunday. A national conference has been held on the relation of the churches to unemployment.

The long neglect of the field of health by most of the churches has led the Council to undertake a project of cooperation between religious leaders, physicians and psychiatrists in strengthening the vital role that religion may play in the maintenance of mental and physical health. One of the main interests is to help clergymen to develop better techniques in their pastoral ministry to individuals who are in special need.



First Religious Program Ever Telecast: Westminster Choir and General Secretary of the Federal Council

week, in classroom visits, in informal conferences in fraternity houses, and in public meetings confronted students with the claims of Christ upon their lives and helped them to see the meaning of Christianity and the church for the world today. On each campus one or more luncheon conferences were held with faculty members to consider the place of religion in education.

## 2. Unity in Christian Worship

In spite of a wide difference in forms, there are great spiritual unities which underlie the experience of worship. These the Federal Council helps to express. It circulates a common literature for the devotional life; the Fellowship of Prayer, for daily use in all the churches during Lent, is published in an edition that runs into hundreds of thousands. It promotes the observance of united periods of prayer and intercession on many occasions. Conferences and institutes for the training of

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### THE PURPOSES OF EDUCATION IN AMERICAN DEMOCRACY.

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9. Public health
10. Recreation
11. Intellectual interest
12. Esthetic interests
13. Character

#### 2. Human Relationships

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2. Friendships
3. Cooperation
4. Courtesy
5. Appreciation of the home
6. Conservation of the home
7. Home making
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2. Occupational information
3. Occupational choice
4. Occupational efficiency
5. Occupational adjustment
6. Occupational appreciation
7. Personal economics
8. Consumer judgment
9. Efficiency in buying
10. Consumer protection

#### 4. Civic responsibility

1. Social justice
2. Social activity
3. Social understanding
4. Critical judgment
5. Tolerance
6. Conservation
7. Social applications
8. of science
9. World citizenship
10. Law observance
11. Economic literacy
12. Political citizenship
13. Devotion to democracy

While the central thrust of the Council is toward securing maximum cooperation among the denominations, there is a far-reaching vision of a more complete unity yet to be achieved. The reunion of the churches in one body, however—or even the union of kindred denominations within the Protestant family—is impracticable without a long process of education. This the Council undertakes to further through study of the problems and through conferences which develop among the rank and file of Christians a fuller appreciation of the distinctive value for which the major denominations stand.

#### 4. Unity in Christian Service

To meet desperate human tragedies and to express the spirit of Christian sympathy and compassion the Council is today giving special attention to the victims of war. Through the Church Committee for China Relief, created jointly by the Federal Council and the Foreign Missions Conference of North America, funds are being raised for food and shelter and clothing for Chinese civilians driven from their homes by invasion. A similar effort is being made for exiles from Nazi Germany through the American Committee for Christian Refugees, brought into being on the initiative of the Council.

The greatest need of the Negro today is for full opportunity to join with

others in working for better conditions of living and in securing just and equal treatment in the community. Since the Council includes four large Negro denominations in its membership, it is in an exceptional position to develop this kind of program of interracial cooperation through the church.

The churches, by reason of their faith in God as the creator and father of the whole human family, are widely recognized as the greatest potential influence for international justice and goodwill and therefore for world peace. Through a National Study Conference on the Churches and the International Situation, held for three days in the early part of 1940, a common platform was agreed upon, outlining methods by which they can lay the spiritual foundations for a new world order. The program includes a study of the causes of war, of the conditions that will make peace possible and of ways in which Christian principles can be more effectively applied to international problems.

The World Council of Churches, in the development of which the Federal Council has had and is having a major part, now makes it possible for the American churches to cooperate with the other churches of the world with greatly increased power.

### In Defense of Democracy

(From page 24)

came responsible. Horace Mann and others kept insisting that the "national safety, prosperity and happiness could be obtained only through free public schools open to all, good enough for all and attended by all" until about half-way through the nineteenth century free schools were somewhat general.

There is a great wealth of books to choose from for further orientation in this field, such as:

Cubberley, E. P., "Public Education in the United States," 1919; Doughton, Isaac, "Modern Public Education," 1935; Graves, F. P., "A History of Education in Modern Times," 1913; Honeywell, R. J., "Educational Work of Thomas Jefferson," 1931; Reisner, E. H., "Nationalism and Education Since 1789," 1922; Ryan, James H., "Catechism of Catholic Education," 1922.

#### NINTH MONTH

#### The Emancipation of Public Education From Sectarian Control

Protestant variation produced the Massachusetts law of 1827 making sectarian text-books illegal. Horace Mann's fight for the non-sectarian school paved the way for the emancipation of public education from sectarian control.

Mann's early religious training:

"Like all children, I believed what I was taught. To my vivid imagination, a physical hell was a living reality, as much so as though I could have heard the shrieks of the tormented, or



stretched out my hand to grasp their burning souls, in a vain endeavor for their rescue. Such a faith spread a pall of blackness over the whole heavens, shutting out every beautiful and glorious thing; while beyond that curtain of darkness I could see the bottomless and seething lake filled with torments, and hear the wailing and agony of its victims. . . . Had there been any possibility of escape, could penance, fasting, self-inflicted wounds, or the pains of a thousand martyr-deaths, have averted the fate, my agony of apprehension would have been alleviated; but there, beyond effort, beyond virtue, beyond hope, was this irreversible decree of Jehovah, immutable, from everlasting to everlasting. . . . The consequences upon my mind and happiness were disastrous in the extreme. Often, on going to bed at night, did the objects of the day and the faces of friends give place to a vision of the awful throne, the inexorable judge, and the hapless myriads, among whom I often seemed to see those whom I loved best; and there I wept and sobbed until nature found that counterfeit repose in exhaustion whose genuine reality she should have found in freedom from care and spontaneous happiness of childhood," quoted from Culver, *Horace Mann and Religion*, 225.

Democracy and separation of church and state guaranteed the non-sectarian school and the free school of today. The Catholic parochial school was originally merely a parallel to Protestant religious schools. Protestantism generally yielded to the requirements of the new environment but Catholicism not only resisted the public educational trend but devoted special attention to the nurture of the parochial school. Both Protestant and Catholic schools at first received support from public funds. The story of the parochial school from the First Provincial Council of Baltimore to the proposal of President Grant who in 1875 at Des Moines, Iowa, advocated a public school system separated from ecclesiastical control. In his next message to Congress, President Grant recommended an amendment to the constitution of the United States forbidding the teaching in any public school of religious tenets and prohibiting the granting of school funds or taxes for any religious sect or denomination. Although the proposed amendment never passed Congress, the great majority of the states took action against state aid for religious schools.

A paragraph from President Grant's Des Moines address:

"Let us then begin by guarding against every enemy threatening this perpetuity of free republican institutions. . . . *The free school is the promoter of that intelligence which is to preserve us.* . . . If we are to have another contest in the near future of our rational existence I predict that the dividing line will not be Mason and Dixon's but between patriotism and in-

telligence on the one side and superstition, ambition, and ignorance on the other. The centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers 100 years ago at Lexington. Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, *unfettered religious sentiments*, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. *Encourage free schools and resolve that not one dollar appropriated or their support shall be appropriated to the support of any sectarian schools.* Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. *Leave the matter of religion to the family circle, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate.*"

The Regents' Inquiry Report of the State of New York has defined the objectives of public education thus:

Above all else, New York wants its schools to build character. It wants the rising generation to be honest, generous, courageous, friendly, and considerate, to believe in and have the habits of working hard, and to be accurate and responsible.

We, in this state, want youth to learn how to work with others toward these same ends, to be tolerant of others' opinions, sensitive to their needs and suffering, and prepared to act intelligently and unselfishly for the good of others.

We want youth to believe in democracy and know how to act in a system of society in which the common man participates in determining the course of events, not through physical force, but through free discussion, compromise, the rule of law, the loyal acceptance of group decision, and the exercise of the continuous right and duty of free criticism.

We want youth to find and give happiness in the intimate relationship of life, to be cheerful but not inactive in adversity, temperate and healthful in life, inventive in disposition and increasingly capable of finding rational solutions to problems as they arise.

We want the rising generation to grow up into men and women who, of their own volition, will budget their time and their lives intelligently and effectively among their work, their rest, their recreation, their growth, their intimate friends and family, their civic responsibilities, their artistic interests, and their spiritual life.

Because public education is of such primary significance in contemporary

United States, books presenting all aspects of the problem are listed for further study:

Brown, S. W., "The Secularization of American Education," 1912; Burns, J. A., "Growth and Development of the Catholic School System in the United States," 1912; "Charters and Basic Laws of Selected American Universities and Colleges," 1934; Culver, R. B., "Horace Mann and Religion in Massachusetts Public Schools," 1929; Dunney, J. A., "The Parish School," 1921; Eby and Arrowood, "Development of Modern Education," 1934; Gabel, R. J., "Public Funds for Church and Private Schools," 1937; Gobbel, L. L., "Church State Relationships in Education in North Carolina Since 1776," 1938; McGucken, W. J., "The Catholic Way in Education," 1934; Moehman, A. B., "Social Interpretation"; Phelan, Jeremiah, "Which Are the More Godless, the Public or Parochial Schools," 1917; Reisner, E. H., "Evolution of Common School," 1930; Robertson, D. A., "American Universities and Colleges," 1928; Sharp, J. K., "Aims and Methods in Teaching Religion," 1929; Sherrill, L. J., "Presbyterian Parochial Schools," 1932; Slosson, E. E., "The American Spirit in Education," 1921.

#### TENTH MONTH

##### The Triumph of the American Way

The American experiment has been tested in various ways, by foes within and without. On page 98 of *The Catholic Protestant Mind* may be found Hort's criticism of the American doctrine of the separation of church and state. The first draft of the Declaration of Independence contained a paragraph against the institution of human slavery in the British colonies, reading: "He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce. And that this assemblage of honors might want no part of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the liberties of one people, with crimes which he urges them to commit against the lives of another." Decades were to pass ere this ancient wrong was righted.

The American way was challenged by the attempt to make the institution of polygamy legal but without success.

*The Christian Constitution of States* by Pope Leo XIII covers twenty-five pages. Almost one-half of the document is devoted to definition and to the review of the glorious period when the church was in union with the state. The remainder of the discourse is a halting criticism of modern political theory. The principle of two distinct



and perfect but not separate societies is accepted. Both church and state are perfect societies. Each should recognize and respect the rights and jurisdictions of the other. The pope refuses to endorse personalism, government with the consent of the governed, separation of church and state, and exhorts the faithful to win the modern world back to the medieval point of view. Yet "Americanism" has been defended from the Florida controversy and Bishops Carroll and England to Bouquillon, McGlynn, and Al Smith. Thus Cardinal Gibbons in his *A Retrospect of Fifty Years* stated: "The separation of church and state in this country seems to Catholics the natural, the inevitable, and best conceivable plan, the one that would work best among us, both for the good of religion and of the state. Suppose, it is said, the pope were to issue commands in purely civil matters, should not Catholics be found to yield him obedience? The pope will take no such act, we know, even though it is a part of Catholic faith that he is infallible in the exercise of his authority; but were he to do so, he would stand self-condemned, a transgressor of the law he himself promulgates. He would be offending not only against civil society, but against God, and violating an authority as truly from God as his own. Any Catholic who clearly recognized this, would not be bound to obey the pope; or rather his conscience would bind him absolutely to disobey, because with Catholics conscience is the supreme law, which under no circumstances can we ever lawfully disobey. American Catholics rejoice in our separation of church and state; and I can conceive no combination of circumstances likely to arise which should make a union desirable either to church or state. It is true indeed that we have no official union of church and state in this country. But we are not to infer from this fact that there is any antagonism between the civil and religious authorities nor does it imply any indifference to religious principles. Far from it. Church and state move in parallel lines. The state throws over the church the mantle of its protection, without interfering with the God-given rights of conscience; and the church on her part renders valuable aid to the state, in upholding the civil laws by religious and moral sanctions."

A decade ago a papal encyclical on education stated: "For the mere fact that a school gives some religious education (often extremely stinted), does not bring it into accord with the rights of the church and of the Christian family, or make it a fit place for Cath-

olic students. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and material supervision of the church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this be wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.'"

But Father McGlynn was accused of opposition to parochial schools and Father Bouquillon maintained that the state has the special and proper right to educate: "Education belongs to man taken individually and collectively, in legitimate association, to the family, to the state and to the church, to all four together and not to anyone of these four factors separately."

Public education criticized by the existence of the parochial school and by Protestants who fail to appreciate the American way has its best apology in its contemporary objectives. The American triangle—democracy, separation of church and state, and public education—seems destined to permanency.

Alfange, Dean, "The Supreme Court and the National Will," 1937; Bell, Stephen, "Rebel, Priest and Prophet" (McGlynn), 1937; Bouquillon, T. J., "Education: To Whom Does It Belong," 1891; Croce, B., "History of Europe During the Nineteenth Century," 1933; Faulkner, H. V., "Quest for Social Justice," 1931; Gibbons, James, Cardinal, "A Retrospect of Fifty Years," 2 volumes, 1916; Halperin, S. W., "Separation of Church and State, Etc.," 1937; Hecker, I. T., "The Church and the Age," 1896; Hocking, W. E., "The Lasting Elements of Individualism," 1937; Leo XIII, "Great Encyclical Letters," 1903; Pius IX, "Quanta Cura, Syllabus," 1864.

#### ELEVENTH MONTH Toward American Unity and Cooperation

A survey of contemporary state constitutions indicates that a considerable measure of American unity and cooperation has been attained. Religious liberty for everyone and all—atheist, agnostic, pagan, Jew, Christian—and no longer regarded as divine right but as a natural, unalienable right exists. Membership in a church and support of worship are voluntary. Citizenship is not based upon Christianity or limited in any way by Christian restrictions. The requirement of the renunciation of ecclesiastical allegiance has

disappeared. In only a state or two do religious tests for office continue. Religious scruples with reference to oaths and war are recognized. Churches and educational institutions are exempt from taxation. Sectarian instruction in public schools is opposed and public funds may not be given for sectarian education. On the other hand the American child as such is being made the subject of education by the more recent interpretations of the law by the courts. Marriage is according to civil law with no objections to religious emphasis. The churches are protected in their observance of Sunday or Saturday. Social Christianity finds expression in various ways.

American diversity there will always be, for, as Bishop Stubbs put it, "a perfect solution of the problem (conflict between church and state) involves the old question of the identity between the good man and the good citizen, as well as the modern ideal of a free church within a free state. Religion, morality, and law overlap one another in almost every region of human action; they approach their common subject matter from different points and legislate for it with different sanctions. The ideal of perfect harmony between them seems to imply an amount of subordination which is scarcely compatible with freedom; the idea of complete disjunction implies either the certainty of conflict on some if not all parts of the common field of work, or the abdication, on the one part or the other, of some duty which according to its own ideal it is bound to fulfil."

In 1930, the Supreme Court of the United States held in the Louisiana text-book case:

"One may scan the acts in vain to ascertain where any money is appropriated for the purchase of the school books for the use of any church, private, sectarian or even public school. The appropriations were made for the specific purpose of purchasing school books for the use of the school children of the state, free of cost to them. It was for their benefit and the resulting benefit to the state that the appropriations were made.

"True, these children attend some school, public or private, the latter, sectarian or non-sectarian, and that the books are to be furnished them for their use, free of cost, whichever they attend. The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation because of them. The school children and the state alone are the beneficiaries. It is also true that the sectarian schools, which some of the children attend, instruct their pupils

in religion and books are used for that purpose, but one may search diligently the acts, though without result, in an effort to find anything to the effect that it is the purpose of the use of such books.

"What the statutes contemplate is that the same books that are furnished children attending public schools shall be furnished children attending private schools. This is the only practical way of interpreting and executing the statutes, and this is what the state board of education is doing. Among these books naturally, none is to be expected adapted to religious instruction."

Balnton, R. H., "Concerning Heretics, Etc.," 1935; Fay, Bernard, "The American Experiment," 1929; Gibbs, Philip, "People of Destiny," 1920; Odegard, "The American Public Mind," 1930; Royce, Josiah, "Race Questions and Other American Problems," 1908; Ruff, Harold, "Culture and Education in America," 1931; Marshall, C. C., "The Roman Catholic Church in the Modern State," 1928; Moehlman, C. H., "The American Constitutions and Religion," 1938; Ryan, J. A. and others, "The State and the Church," 1922; Slosson, P. W., "The Great Crusade," 1930; Siegfried, Andre, "America Comes of Age," 1927.

## TWELFTH MONTH

### The Values in the American Way

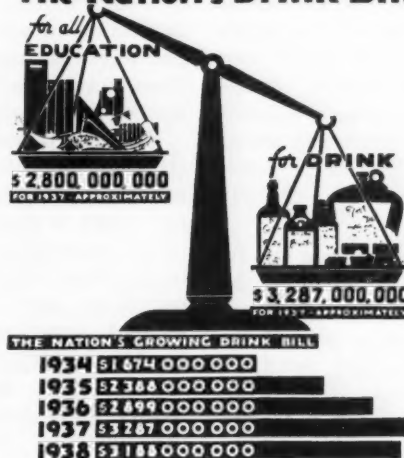
Pessimists of today may well ponder the laments of the first class worriers of earlier times, Thomas Jefferson, John Marshall and Daniel Webster who despaired of the future of this country. Tocqueville had a clearer vision. The opportunities for religious expression in a democracy. For those who believe in union of church and state a few quotations from Harnack's *What Is Christianity* are suggested. State-churches "have weakened the feeling of responsibility and diminished the activity of the evangelical communities, and in addition, they have aroused the not unfounded suspicion that the church is an institution set up by the state, and accordingly to be adjusted to the state." An examination of the alternatives to the American pattern summons all Americans to dedicate their lives to the progressive expansion of the American plan.

America began as a Protestant country. Has it ceased to be a religious country? During the sessions of the constitutional convention, Benjamin Franklin one day petitioned for prayers at the beginning of each day's discussion but in vain. During the Civil War and since many Americans have urged an amendment to the constitution in order that this country might become Christian. On the other hand courts have held that Christianity is a part of American common law and various groups have proposed the re-Christianization of American life.

It was in 1781 as the revolt against the mother country was ending in the founding of the United States that the author of the Declaration of Independence wrote this paragraph of despair:

"It can never be too often repeated,

## The Nation's Drink Bill



Source: U.S. Dept. of Education and Dept. of Internal Revenue  
Arranged by THE NATIONAL FORUM

that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves but in the sole faculty of making money and will never think of uniting to effect a due respect for their rights. *The shackles which shall not be knocked off at the conclusion of this war, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.*"

How little Jefferson knew about the future! He thought his work done in 1776 at age of 33! But he was yet to fight valiantly for religious liberty and help Virginia write separation of church and state into its constitution. He was yet to help found the University of Virginia.

It was in 1827 when the election of Andrew Jackson to the presidency of the United States began to appear on the horizon that John Marshall wrote to his friend Justice Story:

"I participate in the serious feelings which you suggest as growing out of the present contest for the presidency. I begin to doubt whether it will be long practicable peaceably to elect a chief magistrate possessing the powers which the constitution confers on the president of United States, or such powers as are necessary for the government of this great country with a due regard to its essential interests. *I begin to fear that our constitution is not doomed to be so long lived as its real friends have hoped.* What may follow sets conjecture at defiance. I shall not live to witness and bewail the consequences of those furious passions which seem to belong to man."

Today Marshall is regarded as the father of the constitution he beheld doomed in 1827.

A decade later, Daniel Webster addresses a Michigan audience thus:

"In times like these, we find ourselves in the midst of a serious financial and industrial crisis. It just seems inconceivable that conditions can ever right themselves enough to have prosperous times in the country again. Trade and industry throughout the land are disorganized. Banks by the hundreds have failed. Securities have fallen to one-half or even one-quarter of their former value. The problem of unemployment has become general and in all large cities, special committees have been organized to provide food and clothing for the poor and unemployed. In addition to this effort, some cities have caused relief work to be instigated by public bodies. Widespread want and distress have led to labor strikes. The failure of the corn crop has increased distress and the lessening demand for wheat exported to Europe has caused American wheat to sell in the west for less than fifty cents a bushel. Extensive competition, lowering prices and unwise speculation have brought about a crisis abounding in rumor reports, most of which have no foundation and do great damage. The renewal of confidence and the allaying of violent fear in the minds of the people, which will allow for active buying, rather than money hoarded, must precede business recovery."

Adolf von Harnack's description of the German church-state situation a decade and one-half before the beginning of the World War:

"In every nation, side by side with the constituted authorities, an unconstituted authority is established, or rather two unconstituted authorities. They are the political church and the



political parties. What the political church wants, in the widest sense of the word and under very various guises, is to rule; to get hold of men's souls and bodies, consciences and worldly goods. What political parties want is the same; and when the heads of these parties set themselves up as popular leaders, a terrorism is developed which is often worse than the fear of royal despots.

"But what was here achieved had its dark side as well. If we ask what the Reformation cost us, and to what extent it made its principles prevail, we shall see this dark side very clearly.

"We get nothing from history without paying for it, and for a violent movement we have to pay double. What did the Reformation cost us? I will not speak of the fact that the unity of western civilization was destroyed, since it was after all only over a part of Western Europe that the Reformation prevailed, for the freedom and many-sided character of the resulting development brought us a greater gain. But the necessity of establishing the new churches as *State-Churches* was attended by serious disadvantages. The system of an ecclesiastical state is, of course, worse, and its adherents have truly no cause to praise it in contrast with the state-churches. But still the latter—which are not solely the outcome of the breach with ecclesiastical authority, but were already prepared for in the fifteenth century—have been the cause of much stunted growth. They have weakened the feeling of responsibility, and diminished the activity, of the evangelical communities; and, in addition, they have aroused the not unfounded suspicion that the church is an institution set up by the state, and accordingly to be adjusted to the state.

"The third force I mention unwillingly, and yet I cannot pass it over in silence; it is the *State*. We must not blame the state for setting chief store by the conservative influence which religion and the churches exercise, and the subsidiary effects which they produce in respect of reverence, obedience, and public order. But this is just the reason why the state exercises pressure in this direction, protects all the elements of stability in the churches, and seeks to keep them from every inner movement that would call their unity and their 'public utility' in question; nay, it has tried often enough to approximate the church to the police, and employ it as a means of maintaining order in the state. We can pardon this—let the state take the means of power wherever it can find them; but the church must not allow itself to be made into a pliant instrument; for,

side by side with all the desolating consequences to its vocation and prestige, it would thereby become an outward institution in which public order is of greater consequence than the spirit, form more important than matter, and obedience of higher value than truth."

Will the immediate success of fascism and totalitarianism entice other nations to abandon democratic method and what is far more serious democracy's underlying faith in the higher law? Shall man work and die sustained by faith in things hoped for without obtaining promised blessings or shall he surrender to cheap achievement, success, and security? Christianity must continue to support the principles of the Sermon on the Mount. The choice of democracy and specifically of the United States should be made in long perspective. The winning of the moral war is the concern of America far more than success in the existing political battle.

At the trial of Sir Thomas More, the king's solicitor said: "Admit there were, Sir, an act of parliament that all the realm should take me for king, would not you, Master More, take me for the king?" "Yes, Sir, that would I." "I put the case further, suppose, that there were an act of parliament that all the realm should take me for pope: would then not you take me for the pope?" "For answer to your first case the parliament may well meddle with the state of temporal princes, but to make answer to your second case: I will put you this case. Suppose the parliament will make a law that God should not be God, would then you say God were not God?"

In his *A Living Universe*, Principal Jacks remarks:

"Not long ago I met one of our great schoolmasters—a veteran in that high service. 'Where in your timetable do you teach religion?' I asked him. 'We teach it all day long,' he answered. 'We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea and nay, nay.' We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies. 'But what,' I said, 'about the different denominations? Have you no trouble with the parents?' 'None at all,' he replied; 'we have half a dozen denominations. But we treat the children, not as members of this church or that, but as members of the school, and we show them that, as members of the school, in work and in play, they are members of one another. We teach them to build the Church of Christ out of the actual relation in which they stand to their teachers and

their schoolfellows, because we believe that unless they learn to build it where they are they will not learn to build it afterwards anywhere else.' 'Do you talk much to them about religion?' I asked. 'Not much,' he said, 'just enough to bring the whole thing to a point now and then.' Finally he added a remark that struck me—'I do not want religion,' he said, 'brought into this school from outside. What we have of it we grow ourselves'."

Brown, W. A., "Church and State in Contemporary America," 1936; Bryce, James, "The American Commonwealth," 2 volumes, 1889; Cadman S. Parkes, "Christianity and the State," 1924; Caldwell-Courtis, "Then and Now in Education," 1924; Commager, H. S., "Documents of American History," 1938; Dawson, C., "Religion in the Modern State" Educational Policies Commission, "The Unique Function of Education in American Democracy," 1937, and "Purposes of Education in American Democracy," 1938; "Report of Advisory Committee on Education," February, 1938; Fry, C. L., "The United States Looks at Its Churches," 1930; Hobhouse, L. T., "The Metaphysical Theory of the State," 1926; Laski, H. J., "Authority in the Modern State," 1919; "Recent Social Trends in the United States," 2 volumes, 1933; Seldes, George, "The Catholic Crisis," 1939; Stearns, H. E., ed., "Civilization in the United States," 1922; Swabey, M. C., "Theory of the Democratic State," 1937; Zollmann, C. F. G., "American Church Law," 1933.

#### ACCIDENTS IN THE UNITED STATES IN 1939\*

Total: 93,000 persons.  
Traffic accidents: 32,600 persons.  
Occupational accidents: 16,000 persons.  
Public accidents (not motor vehicle): 15,000 persons.  
Home accidents: 32,000 persons.  
Railroad: 3,664 persons (10 months).  
Airplane (scheduled operations): 35 persons.  
Falls in homes and public places: 27,000.  
Burns: 8,000.  
Drownings: 6,700.

#### Disability From Accidental Injuries in 1939

Total: 8,800,000 persons, or 71 per 100,000 persons.  
Economic loss: \$3,300,000,000.  
Automobile non-fatal injuries: 1,150,000 persons.  
Public accidents (not automobile): 1,750,000 persons.  
Home accidents: 4,700,000 persons.  
Every person from age 25 to 64 is disabled an average of .88 days a year from accidents.

Out of every 1,000 persons, 15.7 are injured in accidents every year which disable them for one week or longer.

#### Automobile Accidents in 1939

32,600 persons were killed and 1,150,000 persons were injured, 90,000 permanently, in automobile accidents in 1939.

Approximately 12,200 pedestrians were fatally injured.

Economic loss: \$1,500,000,000.

More than two-thirds of automobile accident deaths occurred in towns of less than 10,000 population and in rural areas.

#### Home Accidents in 1939

Home accidental deaths totaled 32,000, an increase of 2 per cent. There were 4,700,000 persons temporarily and permanently injured in home accidents for an estimated economic loss of \$600,000,000.

Fatal falls accounted for 17,000 home accident deaths.

Burns and fires killed 5,700.

\*Source: National Safety Council.



# Religion in Our Schools

A SURVEY of the state laws regarding Bible reading in the schools, public appropriations for private and parochial schools and other data of interest. At the present time a survey of "released time for religious study" is being made by the United States Department of the Interior in cooperation with the International Council of Religious Education. We shall have the privilege of publishing that at a later date.

## ALABAMA

The state of Alabama requires all schools supported in whole or in part by public funds to have once every school day, "readings from the holy Bible." Alabama Laws, 1919, Act. No. 459, Section 1.)

The statute further provides that the teachers in making their monthly reports must show that the act has been complied with. A failure to comply with the provision forfeits the school's right to draw upon the public funds of the state. (Ibid., Sections 2 and 3.)

All the schools of the state have Bible reading.

There are no direct or indirect subsidies to sectarian schools.

## ARIZONA

The constitution of Arizona provides that no sectarian instruction shall be imparted in any school or state educational institution, and:

That no religious or political test or qualification shall ever be required as a condition of admission into any public educational institution of the state, as teacher, student, or pupil; but the liberty of conscience hereby secured shall not be so construed as to justify practices or conduct inconsistent with the good order, peace, morality, or safety of the state, or with the rights of others. (Constitution of Arizona, Article II, Section 7.)

"Any teacher who shall use any sectarian or denominational book, or teach any sectarian doctrine, or conduct any religious exercises in his school," shall be guilty of unprofessional conduct and have his certificate revoked. (Revised code of Arizona, 1928, Section 1044.)

None of the schools of the state have Bible reading.

There are no direct or indirect subsidies to sectarian schools.

## ARKANSAS

No teacher employed in any common school shall permit sectarian books to be used as a reading or textbook in the schools under his care. (Digest of the Statutes of Arkansas, 1921, Section 9028.)

This statute is similar to the Arizona law. No case having come up, it has not been determined whether or not it would be interpreted as barring the Bible from the public schools. There was, however, an initiated act approved by the voters of the state in the general election of 1930 which now requires the Bible to be read without comment daily in the public schools of the state.

The State Department of education estimates that 95 per cent of the schools have Bible reading.

There is no public aid for sectarian schools.

## CALIFORNIA

The constitution of California prohibits the teaching of any sectarian or denominational doctrine either directly or indirectly in any of the common schools of the state. (Constitution of California, Article 9, Section 8.) By statute this state specifies:

No publication of a sectarian, partisan, or denominational character must be used or distributed in any school, or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein.

Any violation of this provision deprives the school of its right to draw on public funds.

None of the schools have Bible reading.

Constitution provides that no public money shall be used to assist any sectarian institution. Aid to orphans in sectarian institutions might be construed as indirect aid.

## COLORADO

The constitutional provisions of Colorado relative to Bible reading are as follows:

No person shall be required to attend or support any ministry or place of worship, religious sect, or denomination against his consent nor shall any preference be given by law to any religious denomination or mode of worship. (Constitution of Colorado, Article 2, Section 4.)

No religious test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the state, either as teacher or student; and no teacher or student of any such institution shall ever be required to attend or participate in any religious service whatever. No sectarian tenets or doctrines shall ever be taught in the public schools. (Ibid., Article 9, Section 8.)

It is estimated that 50 per cent of the schools have Bible reading.

No state aid is available for sectarian schools.

## CONNECTICUT

Connecticut has the following constitutional provisions:

The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this state.

No preference shall be given by law to any Christian sect or mode of worship.

According to the State Department of Education, 50 per cent of the schools have Bible reading.

No state aid is available for sectarian schools.

## DELAWARE

The constitution of Delaware stipulates concerning Bible reading in the schools:

No religious services or exercises except the reading of the Bible and the repeating of the Lord's Prayer shall be held in any school receiving any portion of the money appropriated for the support of public schools. (Delaware Laws, 1923, Chapter 182, Section 1.)

In each public school curriculum in the state, and in the presence of the scholars therein assembled, at least five verses from the Holy Bible shall be read at the opening of such school, upon each and every day, by the teacher in charge therein. (Ibid., Section 2.)

All the schools have Bible reading.

No state aid is available for sectarian schools.

## DISTRICT OF COLUMBIA

Bible reading in the District of Columbia is controlled by the federal constitution and amendments, which read in part:

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof. (Constitution of the United States first amendment.)

No religious test shall ever be required as a qualification to any office or public trust under the United States. (Ibid., Article 6.)

The Board of Education of the District requires that:

Each teacher shall, as a part of the opening exercises, read, without note or comment, a portion of the Bible, repeat the Lord's Prayer, and conduct appropriate singing by the pupils. (By-Laws and Laws of the District of Columbia Board of Education, 1926, Chapter 6, Section 4.)

The Bible is read in all the schools.

No public funds are available for sectarian schools.

## FLORIDA

The constitution of Florida declares:

That all schools in this state that are supported in whole or in part by public funds, be and the same are, hereby required to have once every school day reading in the presence of the pupils from the holy Bible, without sectarian note or comment. (Compiled General Laws of Florida, 1927, Section 621.)

The teachers in making their monthly reports are required to show that

they have complied with the above act, and the county superintendent must make certain that the reading has been complied with before he can draw warrants on the public funds. No provision is made for children to be excused during the reading of the Bible.

All the schools have Bible reading.

No state aid is available for sectarian schools.

### GEORGIA

The Georgia statute provides that the Bible, including both the Old and the New Testament, shall be read in all the schools receiving aid from the state funds, and that not less than one chapter shall be read at some appropriate time during each school day. The statute provides that upon the proper request by parents or guardians children may be excused while the said reading takes place. (Georgia Political Code, 1926, Section 1551.)

The Georgia Textbook Commission has authority to adopt a uniform series of textbooks for use in the high schools; "none of said books so adopted shall contain anything of a partisan or sectarian nature." (Georgia General Laws, 1931, No. 296, Section 2.)

All the schools have Bible reading.

The constitution provides that public funds shall not be used for denominational schools, however, there are some sectarian schools which are partly operated as public schools. In these instances free text books are furnished the public school pupils but none are provided for the private students. Transportation of pupils to sectarian schools is lawful in some localities as these schools are part of the public school system.

### IDAHO

In Idaho selections from the standard American version of the Bible are to be read daily in all public schools from a selected list of passages furnished from time to time by the State Board of Education, (the Idaho Laws, 1925, Chapter 35, Section 1) the statutory provision of the state being that "teachers employed in all such schools shall, at the opening of each morning's session—read, without comment or interpretation, from twelve to twenty verses from the standard American version of the Bible." (Ibid., Section 2.)

The teacher may not make any comments upon the passages of Scripture read, and if a pupil raises a question calling for comment or explanation, the teacher must without comment refer the inquirer to his parents or guardians for reply. (Ibid., Section 3.) The statute permits excusing the pupils during such Bible reading.

The Bible is read in all the schools.

No public funds are available for sectarian schools.

### ILLINOIS

The Illinois constitution declares:

The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed . . . No person shall be required to attend or support any ministry or place of worship against his consent nor shall any preference be given by law to any religious denomination or mode of worship. (Constitution of Illinois, Article 2, Section 3.)

Neither the general assembly nor any county, city, town, township, school district . . . shall ever make any appropriation . . . anything in aid of any church or sectarian purpose, or assist any school. (Ibid., Article 8, Section 3.)

None of the schools of the state have Bible reading.

No public funds are available for sectarian schools. Some districts provide free transportation to children in parochial schools. Where the bus can pick up students along its regular route this is permissible.

### INDIANA

An Indiana statute provides that "the Bible shall not be excluded from the public schools of the state." (Indiana Statutes (Burns'), Section 7069 (Acts of 1865).)

By an act of 1925 any university, normal school, teachers college, or other institution of higher learning of the state may permit students enrolled in such institutions to elect, as part of the work required for graduation in such state school, biblical and religious instruction conducted and maintained by some association, college, seminary, or school organized for religious instruction, the only stipulations being that the educational qualifications of teachers giving such credit and recitation, content of instruction, and attendance requirements be the same as in the state schools. (Ibid., Section 7282 (Acts of 1925).)

The State Department of Education estimates that the Bible is read in 50 per cent of the schools.

Free text books are provided students in sectarian schools when they live in corporations which provide text books for public school pupils. Free transportation is provided pupils in sectarian schools when they live along the route of the public school busses.

### IOWA

The Iowa statute states that the Bible shall not be excluded from any public school or institution in the state, but adds: "nor shall any child be required to read it contrary to the wish of his parent or guardian." (Code of Iowa, 1931, Section 4258.)

No data are available respecting the

number of schools having Bible reading.

No public funds are available for sectarian schools.

### KANSAS

The Kansas statute provides that "no sectarian doctrine shall be taught or inculcated in any of the public schools of the city; but the holy scriptures, without note or comment, may be used therein." (Revised Statutes of Kansas, 1923, Chapter 72, Section 1819.)

Between 40 and 50 per cent of the schools have Bible reading.

Free text books are provided indigent children in sectarian schools. The public school bus may pick up sectarian school students when it is unnecessary for it to leave its regular route.

### KENTUCKY

The constitution and statutes of Kentucky contain the following provisions:

No preference shall ever be given by law to any religious sect, society, or denomination . . . nor shall any man be compelled to send his children to any school to which he may be conscientiously opposed . . . (Constitution of Kentucky, Bill of Rights, Section 5.)

No formula or religious belief shall be taught or inculcated, nor shall any class or text-book be used which reflects on any religious denomination. (Kentucky Statutes (Carroll's), 1930, Section 2978a-33.)

No books or other publications of a sectarian, infidel, or immoral character shall be used or distributed in any common school, nor shall any sectarian, infidel, or immoral doctrine be taught therein. (Ibid., Section 4368.)

The teacher in charge shall read or cause to be read a portion of the Bible daily, in every classroom or session room of the common schools of the state of Kentucky, in the presence of pupils therein assembled, and no child shall be required to read the Bible against the wish of his parent or guardian. (Ibid., Section 436h-1)

Failure upon the part of the teacher to comply with the above statute subjects such a teacher to the revocation of his certificate.

According to the State Department of Education, the Bible is read in a "large number" of the schools.

Transportation, at public expense is provided students in sectarian schools.

### LOUISIANA

According to the constitution of Louisiana,

Every person has the natural right to worship God according to the dictates of his own conscience, and no law shall be passed respecting an establishment of religion. (Constitution of Louisiana, Article 4.)

No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination, or in aid of any priest, preacher, minister, or teacher thereof,

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as such, and no preference shall ever be given to, nor any discriminations made against any church, sect, or creed of religion, or any form of religious faith or worship. (Ibid., Article 53.)

The Bible is not read in any of the schools.

Free text books and free transportation are provided students in sectarian schools from public money.

#### MAINE

To insure greater security in the faith of our fathers . . . there shall be in all the public schools of the state, daily or at suitable intervals, reading from the scriptures with special emphasis upon the Ten Commandments, the Songs of David, the Proverbs of Solomon, the Sermon on the Mount, and the Lord's Prayer. The constitution of Maine provides further that there be no denomination or sectarian comment or teaching and each student shall give respectful attention but shall be free in his own form of worship. (Revised Statutes of the State of Maine, 1930, Chapter 19, Section 125.)

About 80 per cent of the schools have Bible reading.

State aid is available for private schools and academies. Some of these are denominationally owned and administered.

#### MARYLAND

Maryland has a statute which specifies that "school books shall contain nothing of a sectarian or partisan character." (Annotated Code of Maryland, 1924, Article 77, Section 129.) No case on the reading of the Bible in the public schools has come into the courts of that state.

Figures on the number of schools having Bible reading are not available.

No state aid for sectarian schools. The matter of transportation of pupils is a county one. One county provides such transportation for students in sectarian schools.

#### MASSACHUSETTS

A portion of the Bible shall be read daily in the public school, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version or to take any personal part in the reading. The school committee shall not purchase or use in the public schools, books favoring tenets of any particular religious sect. (General Laws of the Commonwealth of Massachusetts, 1921, Chapter 71, Section 31.)

The Bible is read in all the schools of the state.

No state aid for sectarian schools with the exception that transportation is provided students in such schools.

#### MICHIGAN

Every person shall be at liberty to worship God according to the dictates of his own conscience . . . No money shall be appropriated or drawn from

the treasury for the benefit of any religious sect or society . . . The civil and political rights, privileges and capacities of no person shall be enlarged on account of his religious beliefs (Constitution of Michigan, Article 2, Section 3.)

The board shall not apply any moneys received by it from any source for the support or maintenance of any school of a sectarian character, whether the same be under the control of any religious society or made sectarian by the school board. (Compiled Laws of Michigan, 1929, Chapter 131, Section 7156 (f).)

The Bible is read in very few of the schools.

No state aid for sectarian schools but local boards may provide free transportation of students in sectarian schools if it seems desirable.

#### MINNESOTA

The right of every man to worship God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship . . . against his consent . . . (Constitution of Minnesota, Article 1, Section 16.)

(No appropriation for sectarian schools may be made, nor may) any public moneys or property be appropriated or used for the support of schools wherein the distinctive doctrines, creed, or tenets of any particular Christian or other religious sect are promulgated or taught. (Ibid., Article 8, Section 3.)

"The teachers in all public schools shall give instruction in morals, in hygiene, and in the effects of narcotics and stimulants." Minnesota General Statutes, 1923, Section 2906.)

The Bible is read in very few of the schools.

No public subsidy of any kind is available for sectarian schools in Minnesota.

#### MISSISSIPPI

The state of Mississippi, though having no law requiring the reading of the Bible in the public schools, does have a statute that requires "a suitable course of instruction in the principles of morality and good manners, prepared by the State Board of Education," (Mississippi Code, 1930, Section 6843.) to be used in all the public schools of the state. Such courses must include "what is known as the Mosaic Ten Commandments" and may be arranged so that a certain amount of time will be devoted to such study in each grade.

No doctrinal or sectarian teaching may be permitted in the public schools, and no pupil may be required to take the course if his parents or guardian requests the superintendent or teacher in writing that he be excused from doing so. The county and city superintendents of schools are to see that the provisions of the law are carried out. (Ibid.)

The Bible is read in most of the schools.

Students in sectarian schools which meet the same educational standards of the public schools of the same grade are provided with free text books.

#### MISSOURI

Missouri has no statute bearing directly on the subject of Bible reading in the public schools, nor have any cases been brought to the court.

Only a very small number of the schools have Bible reading.

No direct subsidies for sectarian schools but, under certain conditions free transportation is provided students in parochial schools.

#### MONTANA

Montana has a statute reading, "No publication of a sectarian, partisan, or denominational character shall be used or distributed in any schools, or be made a part of any school library; nor shall any sectarian or denominational doctrine be taught therein," (Revised Codes of Montana, 1921, Section 1055.) She has no statute bearing directly on the subject of Bible reading in the public schools; nor have any cases pertaining to Bible reading in the public schools come to her courts.

The State Department of Education estimates that the Bible is read in fewer than 10 per cent of the schools.

No direct or indirect subsidies are made to sectarian schools from public funds.

#### NEBRASKA

All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No person shall be compelled to attend, erect, or support any place of worship against his consent . . . Religion, morality and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction. (Constitution of Nebraska, Article 1, Section 4.)

No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes . . . No religious test or qualification shall be required of teacher or student for admission to or continuance in any public school or educational institution supported in whole or in part by public taxation. (Constitution of Nebraska, (amended, 1920), Article 7, Section 11.)

No data are available on the number of schools having Bible reading.

The state constitution and state laws as well, specifically provide that neither

(Turn to page 36)

# The Salvation Army

By Commissioner Alexander M. Damon\*

MANY readers of *Church Management* will be interested to know that during this year The Salvation Army is celebrating its International Diamond Jubilee, as well as the 60th Anniversary of its beginnings in the United States. Some comment on the work the organization is doing is therefore pertinent so it may be better understood.

Because the Army's activities are so varied its work may mean many things to many people. Mention The Salvation Army and a number will at once recall a street meeting with a brass band, a bass drum, tambourines and voices of men and women raised in psalm and prayer. Others will see "kettles" on street corners at Christmas time, seeking contributions for the poor and needy; while the memories of middle-aged men will bring back huts and doughnuts in France where the organization brought friendliness and cheer and a bit of home to the lonely hearts of American soldiers. Those who lived through such great disasters as the San Francisco earthquake, the Ohio River Floods, the Florida and New England hurricanes will think of the emergency help which the Army was able to render so promptly because of its preparedness and mobility.

Thus to thousands upon thousands of every race and creed and color—from the new-born babe to the aged and infirm—The Salvation Army means help freely given when help is most needed. It is "Christianity in action!" as General Evangeline Booth has so well stated.

Briefly, then, The Salvation Army is an organization which serves human need, especially in its extreme form. This is just as true of our work today as it was 75 years ago when it was started by General William Booth among the dregs of London's East End. Then they deliberately sought out the poor, the distressed, the hungry, about whom no one seemed to care. Today we preach that none is so wretched or so low that he cannot be brought back to a life of happiness and usefulness through the old gospel of love.

Troubles make no distinctions and come to all alike. There is the man without a job who has worn himself down through privation or dissipation; the girl facing motherhood out of wedlock, dismayed and alone, probably forsaken by family and friends; the widow, with her children, valiantly

waging a losing battle against poverty and disease, aged men and women without homes in which to spend their declining years; the criminal, or his family who may be in want, because society has passed sentence; parents who worry for a son or daughter who has run away from home; the wayward, the irresponsible, the weak of will. These are some who find themselves in need, and to whom The Salvation Army has pledged its help.

The Salvation Army has been termed "the church for the unchurched" and spiritual ministry is the basis of all its many varied institutional activities, from the community center or corps, from whose door goes forth the Army band which holds its service on a street corner and within whose walls is found an altar at which men and women may kneel to plead forgiveness from God for sins committed, to the character-building, or "preventative" work for children and young people, with a special emphasis upon Boy Scout and Girl Guard activities, summer camping and Bible study. All these have their double purpose, spiritual and physical regeneration.

Between all this there is an extensive family welfare work where the effort is to hold a family together until it can provide for itself through whatever means are necessary. Also social service centers where comes the "man who may be down but not out." He doesn't want charity, but needs an opportunity to fight his way back to respectability. "Why he collapsed," is less important than "how he is going to rise again." In these centers the Army provides work by which the man cares for himself until he is rehabilitated. Here activity is made possible through waste material, so that waste material and waste humanity may again serve their community.

Women and children too find aid. In settlement houses and nurseries, maintained in the larger cities, there is a complete program of activities for neighborhood families. Boys' and girls' clubs, youth activities, mothers' groups, are carried on by these neighborhood centers. During the summer months thousands of children and parents are taken by the Army to the seashore or the mountains away from the hot and humid streets.

Thus, for twenty-four hours of every day, The Salvation Army moves in and out of the shadows of life, seeking and helping the poor, the distressed, the unfortunate of every race, creed, or color.

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\*Commander Eastern Territory.



## Religion in Schools

(From Page 34)

direct nor indirect subsidies shall be made to sectarian schools.

### NEVADA

Neither in the constitution nor in the statutes of Nevada are there any specific provisions relating to the reading of the Bible in public schools. There are, however, in both the constitution and statutes very strong statements prohibiting sectarian instruction, books, tracts, or papers in the public schools. (Constitution of Nevada, Article 11, Section 2, 9, 10; Nevada Compiled Laws, 1929, Section 5754.)

The Bible is read in none of the schools.

### NEW HAMPSHIRE

The statutes of New Hampshire contain the following statement:

No book shall be introduced into the public schools calculated to favor any particular religious sect or political party. (Public Laws of the State of New Hampshire (1926), Chapter 117, Section 22.)

Bible reading, which is deemed optional, is common in the school system. There are no court cases on the subject.

There are no public funds available for sectarian schools but under certain conditions free transportation is given students in such schools.

### NEW JERSEY

No religious services or exercises, except the reading of the Bible and the repeating of the Lord's Prayer, shall be held in any school receiving any portion of the moneys appropriated for the support of public schools. (Paragraph 114, Compiled Statutes of New Jersey, 1910 (Public Laws, 1903, Second Special Session), Volume 4.)

In each public school classroom in the state, and in the presence of the scholars therein assembled, at least five verses from that portion of the holy Bible known as the Old Testament shall be read . . . without comment at the opening of such school, upon each and every school day . . . (Cumulative Supplement to Compiled Statutes (1924) Vol. II, Section 185, Paragraph 479 (L. 1916, c. 263, p. 553).)

The Bible is read in all the schools.

Public money is not available for sectarian schools but in certain districts free text books and transportation are provided students in these schools.

### NEW MEXICO

No religious test shall ever be required as a condition of admission into the public schools or any educational institution of this state, either as a teacher or student, and no teacher or student of such school or institution shall ever be required to attend or participate in any religious service whatsoever. (Constitution of New Mexico, Article 12, Section 9.)

No teacher shall use any sectarian or denominational books in the schools, or teach sectarian doctrines in the

schools, and any teacher violating the provision of this section shall be immediately discharged . . . (New Mexico Statutes Annotated, 1929, Chapter 120, Section 1102.)

Bible reading is considered to be prohibited in the public schools.

No state money is available for sectarian schools. Free transportation is provided students in such schools when they live on the bus line and when there is room for them without crowding out public school students.

### NEW YORK

In New York the superintendent of schools by special act of the legislature in 1822 was given power to decide all controversies regarding admission to the common schools. Superintendents, in their turn, passed upon cases involving religion and sectarian influences in the public schools.

In New York the court has heard cases concerning the wearing of religious garb by teachers in the public schools, (*O'Connor v. Hendrick*, 184 N. Y. 421 (1906).) the excusing of children from the regular school session to attend churches or church schools for religious instruction, (*Stein v. Graves*, 245 N. Y. 195 (1927).) and the temporary use of a church chapel as a public school, (*In the Matter of Roche*, 26 N. Y. St. Dept. Rep. 217 (1921).) but none pertaining to Bible reading in the public schools of this state. Generally speaking, Bible reading is not permitted. This practice is in harmony with opinions rendered by the attorney-general of that state.

There are no state funds to aid sectarian schools but the law permits free transportation in public school busses for children in such schools.

### NORTH CAROLINA

The state of North Carolina has no laws on the subject of Bible reading in the public schools, nor have there been any court cases on the subject.

By statute the school committee of a school district where there is no public school may, with the approval of the county superintendent, contract with the teacher of a private school (which must not be sectarian or denominational) to give instructions to all pupils of the district in the branches of learning taught in the public schools. North Carolina Code of Laws, 1931, Section 5537.)

The Bible is read in a large number of the schools.

There are no direct nor indirect subsidies for sectarian schools.

### NORTH DAKOTA

A North Dakota statute which stipulates that the Bible shall not be "deemed a sectarian book," and that it shall

not be excluded from any public school, leaves it to the option of the teacher to read from it if she wishes, but specifies that the reading must be without sectarian comment and must not exceed ten minutes a day. Pupils may not be required to be present during the reading contrary to the wishes of parents or guardians. (Compiled Laws of North Dakota, 1913, Section 1388.)

Moral instruction is required. (*Ibid.*, 1890, Section 1389.)

In 1927 a law was passed making it the duty of the school board or board of education of every state institution of higher education that is supported by public taxes to display a placard containing the "Ten Commandments of the Christian religion in a conspicuous place" in every classroom. (Laws of North Dakota, 1927, Chapter 247, Section 1.) The Department of Public Instruction has the authority to have such placards printed and may charge to the state the printing and distribution of them. (*Ibid.*, Section 2.)

The Bible is read in very few of the schools.

There are no direct nor indirect subsidies for sectarian schools.

### OHIO

Certain taxpayers of the city of Cincinnati brought action against the board of education to enjoin them from carrying into effect two resolutions. (Board of Education of Cincinnati v. Minor et al., 23 Ohio St. 211 (1872).) One prohibited religious instruction and the reading of religious books, including the Bible, in the common schools of Cincinnati. The other repealed a former regulation requiring that the opening exercises in every department should start with reading of the Bible by or under the direction of the teacher and with appropriate singing by the pupils.

It had been the practice in the Cincinnati schools since 1829 to read, during the opening exercises, portions of the King James version without comment. No sectarian teaching or interference with the rights of conscience had at any time been permitted. The resolutions of the board of education now forbid the reading of the Bible and other books of a religious nature. The action was an effort to prevent the resolutions from being put into effect.

It is estimated that 85 per cent of the schools have Bible reading.

The constitution prohibits the use of state funds for any direct or indirect subsidy to sectarian schools.

### OKLAHOMA

The Oklahoma statute which became effective January 6, 1918, provides that

no religious nor sectarian doctrine shall be taught in any of the public schools of the state, but that this prohibition shall not "be construed to prohibit the reading of the Holy Scriptures." (Compiled Oklahoma Statutes Annotated, 1921, Section 10618.)

No data are available on the number of schools having Bible reading.

No state funds are available in any form for aid of sectarian schools.

#### OREGON

Oregon has no statute or court case specifically dealing with the reading of the Bible in the public schools, though pupils may be excused to attend week-days schools giving instruction in religion. (Oregon Code, 1930, Section 35-3501 (Law of 1925).)

The Bible is read in very few of the schools.

The only aid given by Oregon to sectarian schools is free transportation to children in the elementary grades of such schools when they live along the line of the public school bus route. This transportation is not provided to high school students in sectarian schools but is limited to those in the elementary grades.

#### PENNSYLVANIA

At least ten verses from the holy Bible shall be read or caused to be read without comment, at the opening of each and every public school, upon each and every school day by the teacher in charge . . . (Purdon's Pennsylvania Statutes Annotated, 1931, Title 24, Section 1555.)

The teacher who fails to comply with this statute is subject to dismissal. (Ibid., Title 24, Section 1556.)

The Bible is read in most of the schools.

The state constitution would prohibit either direct or indirect subsidies to sectarian schools.

#### RHODE ISLAND

Rhode Island has no laws or cases on the reading of the Bible in the public schools, and the practice is carried on in almost none of the schools.

The only aid given sectarian schools beyond tax exemption is free transportation to students in such schools.

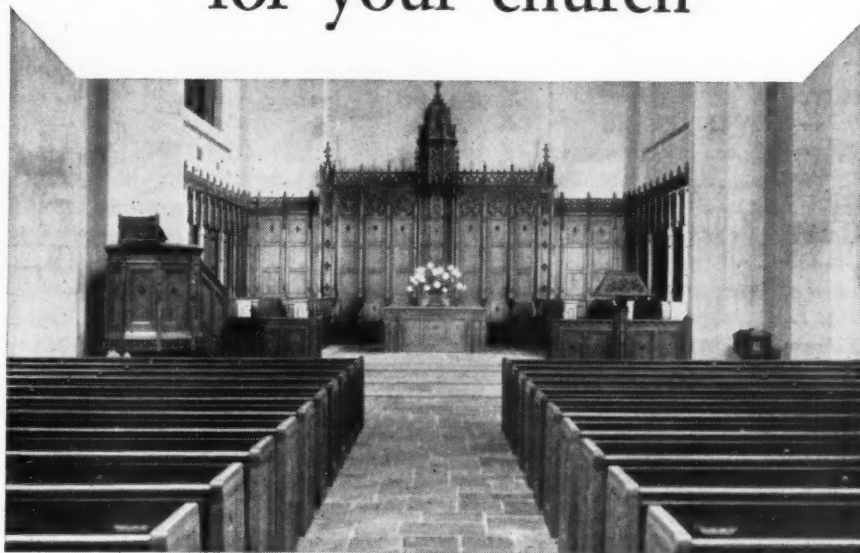
#### SOUTH CAROLINA

South Carolina has no statute on the reading of the Bible in the public schools, though a law does state:

He (the state superintendent) shall secure, by and with the advice of the State Board of Education, uniformity in the use of textbooks throughout the free public schools of the state, and shall forbid the use of sectarian or partisan books and instruction in said schools . . . (Civil Code of South Carolina, 1922, Volume 3, Paragraph 2533.)



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The Bible is widely read in the schools.

There is neither direct nor indirect subsidies for sectarian schools by the state.

#### **SOUTH DAKOTA**

In 1907 South Dakota passed a law stating:

No sectarian doctrine may be taught or inculcated in any of the public schools of the state but the Bible without sectarian comment may be read therein. (Compiled Laws of South Dakota, 1929, (Law of 1907), Section 7659.)

According to the State Board of Education, the Bible is read in about 10 per cent of the schools.

#### **TENNESSEE**

Tennessee requires the teacher to read or have read at the opening of school every day "a selection from the Bible and the same selection shall not be read more than twice a month." (Code of Tennessee, 1932 (Law of 1925), Section 2343.)

Failure to have such Bible reading makes the teacher subject to dismissal. (Session Laws, 1915, Public Acts, Chapter 102, Section 2.) Pupils may be excused from such reading upon written request from the parents. (Ibid., Chapter 102, Section 5.)

It is estimated by the State Board of Education that the Bible is read in 75 per cent of the schools.

Neither direct nor indirect subsidies are available for sectarian schools.

#### **TEXAS**

In Texas, which has no statute on the subject of Bible reading, the board of school trustees of the school district of Corsicana adopted a resolution that, while they did not require religious morning exercises in the school, they did "view with favor" such opening exercises. This brought to the courts an action by Church, (Church v. Bullock, 109 S. W. 115 (1908).) an unbeliever, two Catholics and two Jews against Bullock and members of the board of school directors of the city of Corsicana to prevent the holding in the public schools of morning exercises consisting of the reading of the Bible, the repeating of the Lord's Prayer, and the singing of appropriate songs. The reading of the Bible was without comment, and the King James version was used. Students were requested to take part, and also to stand and bow their heads when the Lord's Prayer was offered, though they were not required to participate in the prayer. For the most part, the songs were patriotic songs. The only requirement made by the teacher was that the pupils be present during the exercises and

behave in an orderly manner.

The court, while it held that such exercises did not violate the religious liberty clause of the constitution nor constitute the appropriation of public funds for sectarian purposes, the right to instruct the young in the morality of the Bible might be carried to such an extent in the public schools as to make it "obnoxious to the constitutional inhibition, not because God is worshipped but because by the character of the services the place becomes 'a place of worship'."

The Bible is read in only a small number of schools.

There are no state funds available to subsidize, either directly or indirectly sectarian schools.

#### **UTAH**

Utah, although having no laws on the subject of Bible reading, has a statute prohibiting the teaching of "any atheistic, infidel, sectarian, religious, or denominational doctrine" in the public schools. (Utah Laws, 1921, Chapter 95, Section 1.) No cases, however, have come to her courts.

The Bible is read in none of the schools.

There are no state subsidies for denominational schools.

#### **VERMONT**

Vermont has no statutes or cases bearing on Bible reading.

Very few of the schools have Bible reading.

The state grants scholarships to college students in sectarian colleges and, in some instances, the various school districts pay the tuition of students in parochial schools.

#### **VIRGINIA**

Virginia has no statutes or cases bearing on the subject of Bible reading.

The Bible is read in most of the schools.

The state in no way provides for the subsidization of sectarian schools.

#### **WASHINGTON**

Since Washington has no statute mentioning the Bible or Bible reading in the public schools, the attorney-generals of the state have ruled on the subject.

In Opinions of the Attorney-General, 1909-10, p. 135, and 1915-16, p. 254, it is stated in answer to the question whether or not a teacher has the legal right to open schools with Bible readings and whether the directors of a school district may prescribe a course of Bible study to apply toward graduation from high schools provided that no part of the public school money,

time or property is used in conducting such courses: "The legal objection to the proposed system of Bible study is that the courses of study are made a part of the public school curriculum."

Opinions of the Attorney-General, 1891-92, p. 142, reads: "The stated reading of the Bible in the public schools of this state is a religious exercise within the meaning of the constitution and as such is prohibited by Section 11, Article 1, of the document."

The Bible is read in none of the schools.

While the state cannot use its public funds to aid sectarian schools the attorney-general has ruled that students in sectarian schools may use the public school busses for transportation providing that it adds no additional cost onto the district.

#### **WEST VIRGINIA**

West Virginia has no statutes or court decisions bearing on the subject of Bible reading in the public schools, though her constitution emphasizes that the state school funds shall be "applied to the support of free schools throughout the state, and to no other purpose whatever." (Constitution of West Virginia, Article 12, Section 4.)

Twenty-five per cent of the schools report that they have Bible reading.

Free text books are available for students in sectarian schools under certain conditions. If money is available such free books are first available for indigent students and then, if funds are still available for others.

#### **WISCONSIN**

Though Wisconsin has no statute bearing directly on the subject of Bible reading in the public schools, Weiss and others, Catholic school patrons, asked the court for a writ of mandamus to prevent the reading of the Bible in School District No. 8 in the city of Edgerton. (Weiss v. District Board, 76 Wis. 177; 44 N. W. 967 (1890).) The King James version of the Bible appeared on the list as a textbook. Portions were selected and read by the teacher, no comments were made on the reading, and the children were not required to attend the reading.

The court held by unanimous decision that the reading of the Bible, even though unaccompanied by any comment, has a tendency to inculcate sectarian ideas within the meaning of the Wisconsin law which provides that "no textbook shall be permitted in any free public school which will have a tendency to inculcate sectarian ideas," (Laws of 1883, Chapter 251, Section 3.) and that such reading constituted sec-

(Turn to page 40)

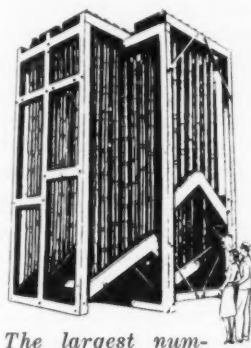
# The facts about Carillons ...

## Things Every Pastor Should Know About One of the Most Important of Church Adjuncts

### What Is a Carillon?

From the earliest days of Christianity, the definition of Carillon

has, in its strictest sense, been: a set of bells tuned to the notes of the chromatic scale—full-volumed, rich bell music produced by genuine bells actually installed in the tower—with no artificial amplification.



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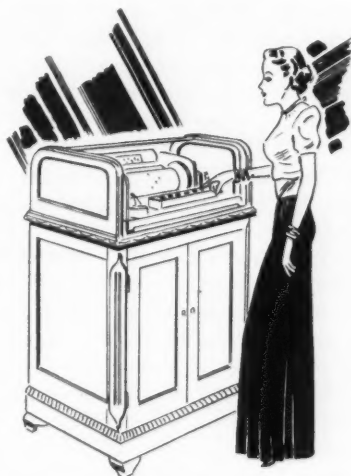
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## Religion in Schools

(From page 38)

tarian instruction within the meaning of the constitution, (Constitution of Wisconsin, Article 10, Section 3.) and that it was an interference with the rights of conscience of the students as well as constituting the appropriation of public moneys for the benefit of a religious school. (Ibid., Article 1, Section 18.)

None of the schools report Bible reading.

It is unconstitutional to subsidize sectarian schools or colleges.

### WYOMING

"No sectarian instruction, qualifications, or tests shall be imposed, exacted, supplied or in any manner tolerated in the schools of any grade or character controlled by the state, nor shall attendance be required at any religious service therein, not shall any sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this constitution." (Constitution of Wyoming, Article 7, Section 12.)

Very few of the schools have Bible reading.

Wyoming neither directly, nor indirectly, subsidizes sectarian schools.

## Church and Social Security Legislation

NOW that old age retirement payments under the Social Security Act actually are in effect, nearly a million workers who need that security very much are waking up to the fact that they have been left out. Employees of private non-profit institutions, including schools, churches and social agencies, among others, were exempted under the original act. Now strong groups among them are trying to find a remedy for the oversight. Unable in most cases to buy annuities for themselves and in comparatively few cases covered by employers' private retirement plans, these workers now are asking for their fair share in the benefits to which, by vote of the Congress of the United States, 48,000,000 other employed workers of the country are entitled.

A measure designed to bring these non-profit employees (except ministers of religion and members of religious orders)<sup>1</sup> under coverage of the old age retirement measure of the Social Security Act has been drawn up for presentation to Congress. Represented on the committee are social work, religious and educational organizations which now see in federal retirement insurance the best and least expensive means of giving to their employees a measure of protection consistent with their own high social standards.

It is evident that the sooner coverage for non-profit institutions is secured, the more the organizations and their employees will profit, since monthly benefit payments increase with each year the employee works before retirement. Under the 1939 amendment even employees now near 65 can gain coverage, though it may be necessary for them to work several years past retirement age to make up for the time elapsed since January 1, 1937, when the plan went into effect. In order to qualify for benefits they must have worked during at least half the quarters between January 1, 1937, and their retirement, which means that each year coverage is postponed there must be two years of work in covered employment before a worker qualifies for benefits.

Furthermore, non-covered organizations already are beginning to feel the loss of efficiency and other disadvantages of their position. Efficient and desirable employees are refusing non-

covered employment in favor of positions covered by social security, and the embarrassment of discharging superannuated employees without provision for their future is increasing.

The school teacher or church employee or social worker who sees a friend or neighbor retire at 65 with a monthly check from Washington representing better returns than can be expected from a fairly costly private annuity investment is going to take serious thought about his own situation. Even the smallest benefit payment under the present federal retirement plan (\$10) would equal an absolutely sure investment of \$4000 savings at 3 per cent; and the largest payment possible (\$85) would put its recipients in a class with those who had saved and invested, at the same conservative 3 per cent, a nest-egg of \$34,000.

The worker in industry or business who is considering an offer from a social work agency, an endowed or privately financed college, the non-ministerial staff of a church, will think a long time before he surrenders the rights to annuity coverage for which he has made payments since January 1, 1937, the date from which present benefits are reckoned. For under the present wording of the act, unless he has worked for at least ten years in covered employment, or half the quarters between January 1, 1937, and his retirement at 65 or over, he entirely loses out on his title to federal retirement payments.

### Growing Protest from Non-Covered Groups

All of these considerations doubtless are factors in the growing unrest and protest over the situation from non-covered groups. Congress is hearing direct from some of them. Social and educational organizations are receiving protests.

The Teachers Insurance and Annuity Association (Carnegie Teachers Pension Fund) lately published a statement saying, in part: "We feel it our duty to report our impression that by and large they (the colleges) have as yet devoted insufficient study to the implications of the original act and its recent amendments. When they do, they will find that the act not only confronts them with immediate and practical questions, but with vaguer yet ultimately not less important problems in the realm indicated by the expression 'public relations'."

The defeat of earlier attempts to

<sup>1</sup> An earlier bill included clergymen. The opposition of the churches was based on the fear that their own pension systems would be destroyed.

gain coverage for these workers has shown that only an amendment to the present Social Security Act which has the unanimous approval and support of the organizations concerned has a chance of adoption by Congress. The unanimous support, it appears likely, will rally only to a proposal which would provide old age retirement coverage but would not jeopardize the tax-exempt status of non-profit organizations, would not interfere with existing ministerial pension systems, nor involve the more thorny questions of unemployment insurance.

Competent legal authorities agree that the amendment now proposed eliminates any apprehension lest organizations lose their tax-exempt status, because of the provision that contributions from non-profit organizations and their employees will be deposited directly into the old age and survivors' insurance trust fund, rather than into the general revenues of the treasury, for appropriation.

Because of opposition to inclusion of the clergy which previous proposals have met, the new amendment would make exempt from coverage "services performed as a minister of religion or as a member of a religious order."<sup>1</sup>

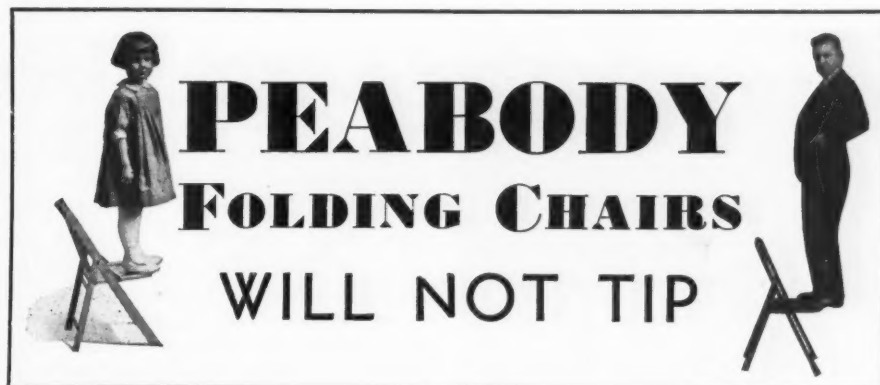
Those who have feared that payment of a government retirement fee to their employees might lead to government interference in the private affairs of an institution are realizing that not only is discrimination against them unlikely, with the entire country involved in the plan, but that payments go not to employees but to ex-employees.

Most private retirement plans which have been tried have emphasized the economy and general desirability of the federal plan. Even where a private retirement plan is in operation, the federal provision makes such an arrangement appear desirable only as a supplement.

The official Advisory Council on Social Security, appointed in 1937 by a Senate committee and the Social Security Board, has published a formal recommendation (December 1938) that "employees of private non-profit religious, charitable and educational institutions now excluded from coverage . . . should immediately be brought into coverage under the same provisions of these titles as affect other covered groups," a step with which the board itself concurs, declaring that no serious administrative difficulties are to be foreseen in this connection.

#### The Church, a Vital Factor

With her natural interest in any important question of social justice the church in America takes serious thought on any such cause which asks the strength of her support. In ear-



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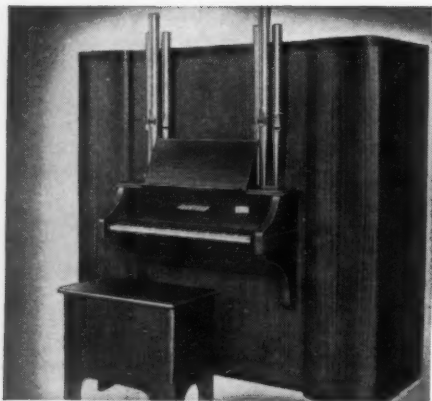
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lier considerations of this particular problem, however, there have been certain difficulties presented by the possibility that a government old age retirement plan might interfere seriously with ministerial pension systems. In giving less attention to the plan than would otherwise be the case because the non-ministerial employees of churches who are affected are fewer in number and therefore less vocal than other professional groups concerned. Further, the issues involved have not until lately been very clearly defined nor come sharply to public attention.<sup>2</sup>

At this time, however, the situation with regard to the churches has changed materially. First, the exemption of ministerial employees (covered by church pension funds) removes an important obstacle.

Equally important is the fact of the greatly increased need for the strong backing which the church can give in helping to right a serious injustice. The problem now has become sharply defined in its application to non-ministerial employees of churches together with all other employees of non-profit institutions. In the terms of the act employees of organizations "not conducted on a profit-making basis" are lumped together as a class. These employees are characterized by the same quality as their institutions, namely, non-profit making. On this account they are doubly in need of the protection which 48,000,000 other Americans already have. The church has a natural interest in securing justice for a non-profit group. There is a unity of interest that makes these employees and the church natural allies.

The church may be of great service in exerting her vast influence toward solving a problem which so vitally con-

<sup>2</sup> "The Church-State Issue"—Quite aside from the question of tax-exemption, many persons have been troubled by the possibility that inclusion of church employees under the Social Security Act would have the effect of blurring the boundary line between church and state. To admit the principle that the state has a right to "tax" the church—even in the limited sense in which the Social Security assessment must be called a tax—may, it is contended, weaken the protection which the church has enjoyed against state control or interference.

The answer given is that there is and can be no complete isolation between the church and secular society. "The church has its roots in the world." A church building must conform to the sanitary code. Church property must be protected by deed in accord with secular law and disputes over title are settled by the civil courts.

It is also pointed out that the principle of general tax exemption for church property actually puts the church in the position of a beneficiary of the state. Obviously tax exemption is in the nature of a social subsidy.

Whatever may be thought of these arguments, it is clear that the inclusion of lay employees alone under the coverage of the Act, which there is much disposition to favor, is as fatal to the extreme position on the church-state issue as the inclusion of ministers. If that position is valid no group of employees, even printers in a publishing house, can properly be brought within the scope of the Act. There are many who think that the church-state argument, when thus invoked, if it proves anything proves too much.—From "Information Service."

cerns many of her own employees and the welfare of a near-million employees of other non-profit institutions. The beneficiaries of this action will include a great variety and number of groups of workers. Already there is growing up a strong movement for inclusion of non-profit institutions. The situation offers to the churches not only an opportunity for a far-reaching gesture of brotherhood and goodwill, but a specific action to bring to a large group of citizens a nation-wide measure of security, the equity of which depends upon its application to "all the people."

Allen T. Burns,  
New York City.

### REFUSAL TO SALUTE FLAG UNCONSTITUTIONAL

Washington, D. C.—Declaring that the American flag is the "symbol of our national unity, transcending all internal differences," the United States Supreme Court, in an 8-1 decision, reversed a lower court ruling upholding the right of school children to refuse to salute the flag on religious grounds.

In expressing the court's opinion Justice Frankfurter pointed out that the "precise issue" is "whether the Legislatures of the various states and the authorities in a thousand counties and school districts of this country are barred from determining the appropriateness of various means to evoke that unifying sentiment without which there can ultimately be no liberties, civil or religious."

According to Justice Stone, who delivered the dissenting opinion, the High Court ruling is "no more than the surrender of the constitutional protection of the liberty of small minorities to the popular will."

### POLITICIANS BANNED

Cincinnati—Social functions and celebrations of Roman Catholic churches and institutions in the Cincinnati Archdiocese will be chairmaned in the future by others than politicians and candidates for political offices, according to an order issued here by the Very Rev. Matthias F. Heyker, chancellor of the archdiocese.

Chancellor Heyker's letter said: "Whenever socials of any kind are held by parishes, institutions, societies or charitable and fraternal organizations, superiors of religious communities and officials responsible to the ecclesiastical authority of the archdiocese are directed not to have a politician or a candidate of any political party seeking office to be chairman or officer of the day to be given an opportunity to appeal, directly or indirectly, on these occasions to the electorate present."

# A Sermon Calendar for a Year

July 1940--June 1941

Compiled and Arranged by Thomas H. Warner

July 7. (Independence Sunday).

Topic: A New Earth.

Hymns: O God, Beneath Thy Guiding Hand. O Beautiful for Spacious Skies. Faith of Our Fathers, Living Still.

Scripture Lesson: Revelation 21:1-8. Text: Revelation 21:1. "And I saw . . . a new earth."

1. The development of the human race furnishes an interesting study. No accurate record has been kept. But man has made his footsteps on the sands of time and they can be traced.

2. At the beginning man was crude, immature and inexperienced. In *Childhood of the Human Race* Edward Clodd says: "Man was once wild and rough and savage, frightened at his own shadow, and still more frightened at the roar of thunder and the quiver of lightning, which he thought were the clappings of the wings and the flashing of the eyes of the angry spirit as he came flying from the sun . . . Man had to begin learning and to get at the facts step by step along a toilsome road."

3. But civilization is not new. Seven thousand years ago the Egyptians were accomplished in art and science. The Sphinx of Gizeh is the earliest monument of man and the most majestic ever hewn.

4. The desire for an ideal world was manifested very early. Zoroaster, the founder of the Persian religion, offered this sublime prayer: "O great Creator, the living Lord, inspired by thy good Spirit, I approach you, and beseech of thee to grant me as a bountiful gift for both the worlds, that of the body and that of the mind, those attainments which are to be derived from the divine righteousness, and by means of which those who receive it may enter into beatitude and glory."

5. The aspirations of the Old Testament sages are focussed in these burning words of Amos: Hate the evil and love the good, and establish judgment in the gate. The Christian aspiration finds expression in the Lord's Prayer: Thy kingdom come, thy will be done on earth as it is in heaven.

6. The founders of our nation were fired with a passion for an ideal world. That is why they crossed the sea. Leonard Bacon caught their spirit when he wrote:

"Laws, freedom, truth and faith in God Came with those exiles o'er the waves."

7. This passion for an ideal world led to the formation of the American Republic. It finds expression in the Declaration of Independence. All men are created equal. They are endowed with certain unalienable rights—life, liberty and the pursuit of happiness.

8. We have not reached the goal. Today we seem to be very far from it. But the ideal of a new earth persists.

9. John had a wonderful vision. He saw a new heaven and a new earth. Political conditions were perfect—God

reigned there. Social conditions were perfect — there was no weeping, no mourning, no pain, no want; there was food, light and warmth; all evil doers were excluded. Spiritual conditions were perfect—God was with his people and they served him day and night.

10. Why has humanity failed to establish a new earth? Largely because it has ignored God.

In *Lourdes Zola* describes a meeting between a priest and a scientist. The scientist had been an atheist. His wife and daughter died. The priest asked him if he renounced science. He replied: "Science indeed. Do I know anything? Can I accomplish anything? I could not save the life of my loved ones or prolong their lives for a single hour. I remember that in my childhood my mother, a peasant woman, made me join my hands and implore God's help each morning. The prayer she taught me came back to my mind, word for word, when I again found myself alone, as weak as a lost child. I joined my hands as in my younger days, I felt too wretched, too forsaken, I had too keen a need of superhuman help, of a divine power which should think and determine for me." Today we need a divine power to think and determine for us.

\* \* \*

July 14. (Summer Meditation in the Psalms).

Topic: From Shadow to Sunshine.

Hymns: Safely Through Another Week. Come Ye Disconsolate. Guide Me, O Thou Great Jehovah.

Scripture Lesson: Luke 12:22-32. Text: Psalm 13:6. "I will sing unto the Lord."

1. Life is full of surprises. Sometimes we are in the shadow. Sometimes in the sunshine. That is what gives zest to life.

2. Psalm 13 is of special interest and value. It shows how a man passed from the shadow of life into the sunshine.

3. First, we see a man in the shadow. 1, 2. He asks four questions: How long wilt thou forget me? How long wilt thou withhold thy favor from me? How long must I cherish a daily grief? How long is my foe to triumph over me?

4. We see how this man passed from the shadow to the sunshine. He prayed. 3, 4. He trusted. 5a. He rejoiced. 5b, 6.

5. The shadow of life is a common experience. All share in it. Even Jesus had to pass through the shadow. He exclaimed, My God, my God, why hast thou forsaken me?

6. The shadow of life has its uses. Many invaluable lessons have been learned there. Many invaluable things have been done there.

7. How can one escape from the shadow? One cannot better the formula of the Psalmist: Pray. Trust. Rejoice.

a. Pray. Archbishop Trench wrote: "Lord, what a change within us one short hour

Spent in thy presence will prevail to make!"

\* \* \*

We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,

Stands forth in sunny outline brave and clear."

b. Trust. "Suppose," wrote Canon (Dick) Sheppard, "that the very worst does happen, well, God help the sufferer, and indeed he will, for I do not believe that temptation or trial was ever sent to a brave man that did not bring with it the power—as I think from God—with which he might ease and surmount his martyrdom."

c. Rejoice. One can learn to sing in the rain. A modern poet writes: "So the heart from the hardest trial Gains the purest joy of all, And from the lips that have tasted sadness

The sweetest songs will fall. For as peace comes after suffering, And love is the reward of pain, So after earth comes heaven And out of our loss the gain."

\* \* \*

July 21.

Topic: Life With God.

Hymns: O Worship the King. O Love That Will Not Let Me Go. When All Thy Mercies, O My God.

Scripture Lesson: John 14:19-31. Text: Psalm 16:2. "O my soul, thou hast said unto the Lord, Thou art my Lord."

1. Religiously, humans are divided into two groups. Those who are without God, and therefore without hope; and those who know God, whom to know is life eternal.

Will Durant writes: "God who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers him."

But Winfred Rhoades writes: "To know God, that is life. Nothing else is life."

2. According to its caption, Psalm 16 is a golden ode. The writer offers a prayer, Keep me safe, O God, for with thee I take shelter. Then he makes an affirmation, Thou art my Lord, my welfare rests on thee alone. (Moffatt.)

3. When one makes that affirmation he takes a revolutionary step. He enters into a life of fellowship with God. God becomes the predominant factor in his life.

4. As the Psalmist points out, such a life has tremendous advantages.

a. Life with God is a contented life. 6. Contented in prosperity. Contented in adversity.

Fanny Crosby became blind at the



age of six. At the age of eight she began her poetic career with these lines:

"Oh, what a happy soul am I.  
Although I cannot see;  
I am resolved that in this world  
Contented I will be."

b. Life with God is a confident life. 8, 9. With God so near we cannot fail.

General Booth said: "My life has been a continual fight . . . There has seldom been a day in which some bewildering perplexity has not come into my mind, and some heavy burden has not been laid upon my heart. But still the arms of Jehovah have sustained me."

c. Life with God is an expectant life. 10, 11. We have the assurance that God will show us the path of life, and that in his presence is fullness of joy.

Mary White, daughter of William Allen White, was killed in an accident, at the age of sixteen. Her father wrote: "But the soul of her, the glowing, fervent soul of her, surely was flaming in eager joy upon some other dawn."

5. Winfred Rhoades writes: "Modern church life has become perilously near to substituting other interests for the interest in God . . . But its supreme and unique function is to lead men to the thought of God, and to a glorious fellowship with God, which will have a transforming effect upon all their thoughts and feelings and judgments and actions."

6. Let us pray with Whittier:  
"And as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling for his selfish gain,  
With backward glances and reluctant tread.  
But cheerful in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in his strength alone!"

July 28.

Topic: Looking Backward.

Hymns: The Lord My Shepherd Is. The King of Love My Shepherd Is. Saviour, Like a Shepherd Lead Us.

Scripture Lesson: John 10:1-16. Text: Psalm 23:1. "The Lord is my shepherd."

1. Memory is a marvelous thing. It annihilates time and space. It enables us to recall the experiences of the past, and to retrace the steps we have taken.

2. When David wrote the twenty-third Psalm he was recalling his shepherd life. He led his sheep from pasture to pasture. He protected them from danger, and shielded them from the storm.

3. Then a great idea flashed into his mind. God stood in the same relation to him as he had once stood to his sheep. God was his Shepherd. Then comforting and inspiring thoughts came. These he presents in a series of mental moving pictures.

a. God reclaims the wanderer. He restoreth my soul. He had been a wanderer, but God had brought him back.

Dr. Watson tells the story of a Scotch girl. She had run away from home. Broken in health, she creeps back. She was taken in and cared for. She said, "There will be fifty words in the Gaelic for darling, and my father will be calling me by them all."

b. God gives rest. He maketh me to lie down in green pastures. We moderns need rest.

In his book, *Mobilizing the Mid-Brain*, Pierce quotes two alienists who agree that if insanity increases at its present rate in the United States and Canada, the last sane person will have disappeared in 200 years.

c. God guides. He leadeth me. Dr. Newman Smyth said: "It is a great gain when God becomes real to a man. It is worth any cost to gain a real sense of God."

d. God provides. Thou preparest a table before me. Some years ago, the United States Public Health Service issued a bulletin. It said: "So far as is known no bird ever tried to build more nests than its neighbors; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of one; and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years." Yet man worries about provision for tomorrow.

4. The Psalmist had perfect confidence in God. I will fear no evil. A poet has given expression to human need and the divine response in these lines:

"The day goes fast, my Father! and the night  
Is drawing darkly down. My faithless sight  
Sees ghostly visions. Fears a spectral band.  
Encompass me, O Father! take my hand.

The day goes fast, my child! But is the night  
Darker to me than day? In me is light!  
Keep close to me, and every spectral band  
Of fear shall vanish. I will take thy hand."

5. The Psalmist reached two conclusions. (1) God would not forsake him. Surely goodness and mercy shall follow me. (2) He would not forsake God. I will dwell in the house of the Lord for ever.

\* \* \*

August 4.

Topic: The Last Resource.

Hymns: O God, Our Help in Ages Past. The Lord's My Shepherd. Jesus, Lover of My Soul.

Scripture Lesson: Psalm 34. Text: Psalm 34:4. "I sought the Lord, and he heard me."

1. Psalm 34 was written by a man at his wit's end. In his extremity he turned to God. God rescued him from all his terrors and helped him out of all his troubles.

2. We are living in a difficult age. Many people are fearful and troubled. Where can they turn for help? There is a last resource, God.

John Calvin said that sound wisdom comes when we begin our thinking, not

with ourselves, but with the power that made us.

3. God rescued the Psalmist from fear. He will rescue us. Those who look to him beam with joy and are not ashamed.

"When waves of trouble round me swell,

My soul be not dismayed;  
But hear a voice thou know'st full well—

"'Tis I, be not afraid'."

4. God helped the Psalmist out of his troubles. He will help us. Mark Guy Pearse, a popular English preacher, said: "There is one thing more pitiable, almost worse, than even cold, black, miserable atheism. To kneel down and say, 'Our Father,' and then to get up and live an orphaned life. To stand and say, 'I believe in God the Father Almighty,' and then to go fretting and fearing."

5. The Psalmist said the angel of the Lord camps round about them that fear him. To the modern mind that may seem a strange idea. But even if it is just an Oriental figure of speech, it does teach that God protects. And that is what we want to know.

When one asked Alexander the Great how he could sleep so soundly and securely in the midst of danger, he said that Parmenio, his father, watched. How securely may those rest over whom he who neither slumbers nor sleeps watches?

6. The Psalmist said that there is no want to them that fear God. His statement needs some qualification of course. Good people do not get all they want, but they do get all they need.

A man who had been intemperate became a Christian. A year later he said, "I know religion is a good thing for body as well as soul."

7. The Psalmist invited the people of his day, and he invites us, to try the Eternal. He says that we shall find he is kind. He adds, Happy is the man that trusteth in him.

William James wrote: "Give up the feeling of responsibility, let go your hold, resign the care of your destiny to the higher powers, be genuinely indifferent as to what becomes of it all, and you will find not only that you gain a perfect inward relief, but often also, in addition, the particular goods you sincerely thought you were renouncing."

8. Mary Pickford has written a book with the title, *Why Not Try God?* In it she says: "My discovery was so wonderful and has brought me so much joy, given me so much spiritual light in the hardest hours of my life, and I want to share it with all who care to try it." Try the Eternal, you will find he is kind. Happy is the man that trusts in him.

\* \* \*

August 11.

Topic: A Cure For the Blues.

Hymns: Come Ye Disconsolate. What a Friend We Have in Jesus. Art Thou Weary?

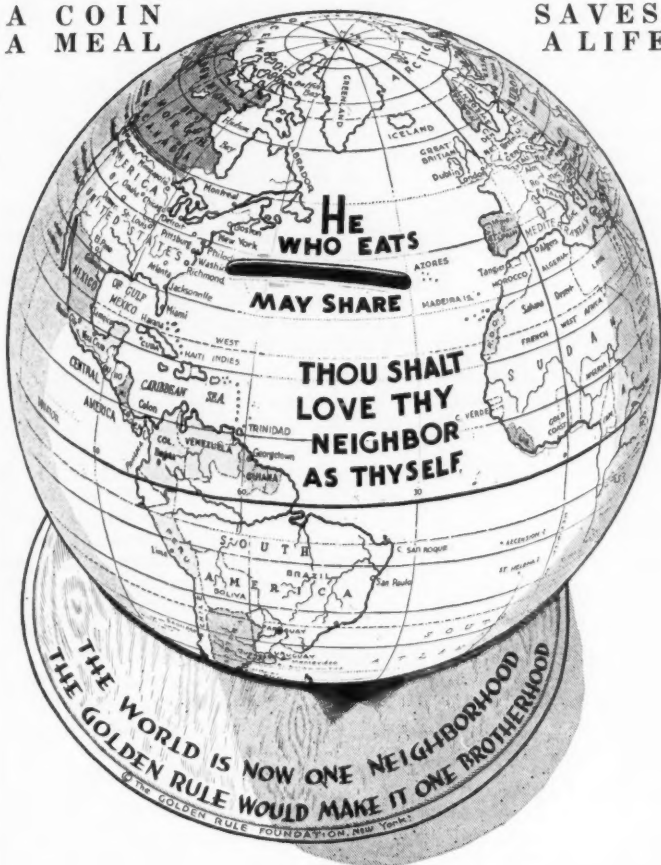
Scripture Lesson: Philippians 4:1-9. Text: Psalm 42:11. "Hope thou in God: for I shall yet praise him."

(Turn to page 46)

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## Sermon Calendar

(From page 44)

1. In Psalms 42 and 43 the writer asks a question three times. Why art thou cast down, O my soul? He describes his state of mind thus: Day and night I have lived on my tears. My soul is melting with secret sorrow. Flood follows flood, thy breakers and thy billows are all surging over me.

2. Periods of depression come to us all. At one time Luther was utterly discouraged. He said: "I am weary of life. I pray the Lord will come forthwith and carry me hence. Let him come above all with his last judgment; I will stretch out my neck, the thunder will burst forth, and I shall be at rest."

Lincoln had his fits of melancholy. Even Jesus had his dark hours.

3. What is the cause of these spells of depression? Donald A. Laird, Director of the Psychological Laboratory at Colgate University, writing in the *Review of Reviews*, said that to most people moods are eternal puzzles, inscrutable and inexplicable. No one knows whence they come, or where they go. Science however, has recently discovered that they are by no means matters of chance or circumstance, but they are a direct result of the rise and fall of our emotional energy, and run in regular cycles. So that all through life the individual is at regular intervals "down in the mouth" or "up in the clouds."

4. What is one to do when he is downcast? Frederick Denison Maurice, an English philosopher, was often discouraged and depressed. He wrote to a friend: "States of heavy despondency do not last, perhaps in speaking of them they depart. Despondency is hardly a state of mind, it is the mind's forgetfulness of its own true state—which is a glorious state."

5. The Psalmist had a cure for the blues. It was to wait. He wrote, Wait, wait for God. I shall again be praising him, my saving help, my God.

Gamaliel Bradford was not an avowed Christian. But in his book, *Life and I*, he insists that prayer has undoubted value in times of stress. It may not be possible to explain it intellectually, but it does produce results. He says that the evidence is overwhelming.

6. Dr. Harry Fosdick tells the story of a woman who was left a widow with five children. One son became president of a railroad. Another became president of a state university. Another became a pioneer in medical research. On the day of her burial, at the age of ninety-five, one of the children said they had never seen her impatient or distraught to the point of giving up, even in the most troubled times. The university president said that no one could understand her who did not understand her prayer. It was a force, it released radiance and power.

7. All who follow the suggestion of the Psalmist have this experience. They say with the poet:

"I sought thee when my heart was low,  
I found thee and my hopes revived,  
And all the world from me shall know  
What comfort I from thee derived;

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All that I needed, all and more,  
Thy presence did to me restore."

\* \* \*

August 18.

Topic: Does God Guide Us?

Hymns: In Heavenly Love Abiding. Guide Me, O Thou Great Jehovah. He Leadeth Me.

Scripture Lesson: Acts 8:25-40. Text: Psalm 73:24. "Thou shalt guide me with thy counsel."

1. The labyrinth is a peculiar struc-

ture. It is a maze of intricate paths or passages. The legendary labyrinth of Crete was so constructed that those who entered it never came out. The Egyptian labyrinth was half above and half below the ground, it contained 3,000 rooms. The Kew Gardens labyrinth, in England, is entirely out of doors.

2. Life is a labyrinth. The poet writes of "the winding labyrinths of the world." We do not know what the next turn will reveal. Or, to use Bible language, We know not what a day or an hour may bring forth.

3. There is a way out of every labyrinth. A man visited the labyrinth of Henry VIII. He could not find the way out. But looking up, he saw a man in a tower. "I have been waiting for you to look up," he said. "Turn this way, now that, then here."

4. Is there a guide through the labyrinth of life? The Psalmist answers, Yes. He had been watching the wicked. They were prosperous and were not in trouble. He almost lost his faith. He wondered if God really knew. He had tried to live a pure life and it seemed all in vain. But when he went into the sanctuary he understood. The wicked stood in slippery places. Desolation, terror and destruction came upon them in a moment. Then he wrote, Thou shalt guide me with thy counsel.

5. We need divine guidance. Beecher said: "What a fly is whose head is cut off, and who whirls round and round, preparatory to dying, that a man is who has lost his faith."

6. Guidance is promised. The Bible passages are too numerous to quote. One of the most striking is Psalm 48:14, For this God is our God for ever and ever: he will be our guide even unto death.

7. There are many modern instances of divine guidance. Pastor Louis Harms could get no support for his plan for the evangelization of South Africa. So he prayed frequently and left the matter in God's hands. He said that as he rose up at midnight from his knees, he heard a voice that almost startled him in the quiet room, "Forward now, in God's name." In thirty-one years he sent out 350 missionaries, and gathered 13,000 church members.

President Blanchard of Wheaton College, said: "We were some time ago anxious about a certain kind of disorder which we knew was going forward. We did not know how much there was of it, nor did we know who was responsible for it, but we did know that things were not as they should be." He was led to special prayer to reveal the facts. Soon a student came into the office and reported the whole situation.

8. Seek divine guidance. You may think that you are too insignificant for God to notice, much less to guide. But not so.

William Williams was a Welsh minister and poet. He is said to have done for Wales what Wesley and Watts did for England, and Luther did for Germany. His greatest achievement was the hymn, "Guide Me, O Thou Great Jehovah." Let us make that our con-

stant prayer.

\* \* \*

August 25.

Topic: God's Thoughts.

Hymns: Begin, My Tongue, Some Heavenly Theme. My God, How Wonderful Thou Art. For the Beauty of the Earth.

Scripture Lesson: Psalm 40. Text: Psalm 139:17. "How precious also are thy thoughts unto me, O God!"

1. There is a striking passage in the Book of Jonah. When he was on his way to Tarshish, a great storm arose. He had retired and was fast asleep. The captain awoke him and said, Call upon thy God, if so be that God will think upon us. The passage suggests that even the heathen cherished the idea that the gods thought about mankind.

2. The Jew was profoundly convinced that his God thought about him. This is evident to all readers of Hebrew literature.

3. The Psalmist offers three suggestions about the thoughts of God. They are thorough—thou hast searched me and known me. They are priceless—how precious are thy thoughts. They are numerous—how great is the sum of them.

4. Amos tells us that God declares his thoughts unto men. 4:13. Where are God's thoughts found? In history, in literature and in nature. "Laws of nature, what are they but expressions of the mind and will of God? The forms of geometry, the laws of astronomy are modes of the divine thought."

But the Bible is the chief repository of God's thoughts. President Wilson said: "I am sorry for the men who do not read the Bible every day. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning."

5. Isaiah tells us that God's thoughts are not like ours. 55:8,9. He says they are higher than ours, and therefore superior. They are broader than ours, and therefore more comprehensive. That is why we cannot always understand them.

Tennyson sings:

"For the drift of the Maker is dark, an Iris hid by a veil.  
Who knows the ways of the world, how God will bring them about?  
Our planet is one, the suns are many, the world is wide.  
Shall I weep if a Poland fall? Shall I shriek if a Hungary fall?  
Or an infant civilization be ruled with rod or with knout?  
I have not made the world, and he that made it will guide."

6. Jeremiah tells us that God's thoughts are thoughts of peace and not of evil. 29:11. That throws a flood of light upon God's attitude toward man. It inspires us with hope.

Dr. Dale, the celebrated Birmingham preacher, said: "Years ago, when death came to me and took a child, the anguish was great. Watching her while she lay dying, I learned for the first time what is meant by the words, Like as a father pitieth his children. Only so could I be taught the pity of God."

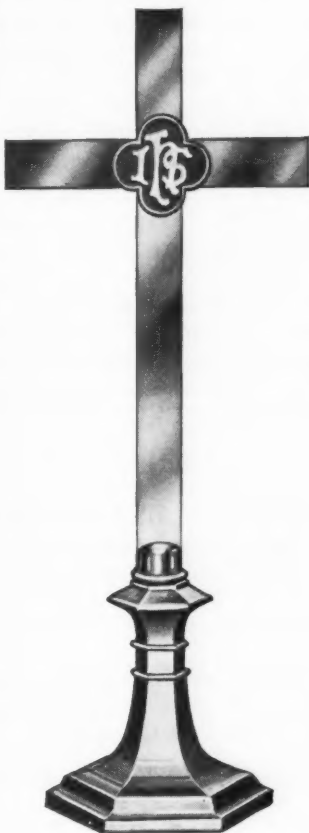
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7. Micah complains that the Jews did not know the thoughts of God. 4:12. Many today are open to the same criticism. As the Duke of Argyll says in his *Unity of Nature*; "Man has that within him by which the invisible can be seen, and the inaudible can be heard, and the intangible can be felt."

8. The Psalmist found comfort in reflecting that God thought upon him. 40:17. He was poor and needy, but he was in the thought of God. We are poor and needy, but we have a heavenly Father who thinks about us and provides for us.

\* \* \*

**September 1. (Labor Sunday).**

**Topic:** Basic Requirements.

**Hymns:** When Morning Gilds the Sky. O Master Workman of the Race. O Master, Let Me Walk With Thee.

**Scripture Lesson:** Mark 12:28-34. Text: Micah 6:8. "What doth the Lord require of thee?"

1. Micah lived in the seventh century B. C. He was a Jewish preacher. His sermons were graphic and compelling. In one of them he declared that the people had become weary of God. He asked what they had against God. He reminded them of what God had done for them, and accused them of ingratitude.

2. They admitted the charge, and asked what they could do to regain God's favor. Shall we worship in the temple? Shall we increase our offerings? Shall we give our first born to God?

3. Micah told them there are three basic requirements: Be just. Be kind. Walk with God.

4. God requires that men be just. The ancient law said, That which is altogether just shalt thou follow. The proverb writer said, To do justice and judgment is more acceptable to the Lord than sacrifice.

Charles Francis Richardson sings: "Then go, my heart, thy plainest work begin:

Do first not what thou canst, but what thou must:

Build not upon a corner stone of sin, Nor seek great works until thou first be just."

5. God requires that men be kind. (The words merciful and kind are interchangeable). An Old Testament writer said, Let not mercy forsake thee. Jesus said, Be ye therefore merciful. Shakespeare said, Sweet mercy is nobility's badge.

Charles Kingsley defined the kindly life thus: "Doing the work that is nearest. Helping lame dogs over stiles. To plow a straight furrow on Monday, to dust a room well on Tuesday, and to kiss a bumped forehead on Wednesday."

6. God requires that men walk with him. That is what differentiates the Christian from the non-Christian. Many people are just and kind, but they ignore God. To walk with God is not only a duty, it is an inestimable privilege.

As James Freeman Clarke suggests: "It makes it possible for us to be ever in the company of a Friend who knows us better than we know ourselves; and in the midst of our deepest despair breathes into our heart the breath of a

## War and the Death Penalty

THE great world tragedy over seas has focussed the attention of the world on killing—state killing to settle disputes and demands. Can it ever be justified? Is the broad path of light shining down the ages, the way of Christ that he was not afraid to tread alone, impossible to a modern world?

Can the killing of human beings with the terrible instruments of modern war; or with the terrible instruments of peace, in the small and hidden back rooms of our prisons—can either ever be justified by Christian men and women?

These are the questions we are now all facing. The American League to Abolish Capital Punishment, founded fifteen years ago by a small forward-looking band of men and women, are especially preoccupied by the determination to keep the flag of progress

and humanity flying in a momentarily darkened world.

Dedicated to orderly work in all states for legislation that will mitigate and finally abolish capital punishment, the League declares that their long fight to save the lives of men, women and children, still being killed in the prisons of forty-one states, will go on.

In the face of the snuffing out of all humane legislation in most of the countries of Europe, it is all the more necessary, the organization feels, that they should continue the battle for humane laws, and for the education of youth in regard to the death penalty.

Since seven states (Maine, Rhode Island, Michigan, North and South Dakota, Minnesota and Wisconsin), some of them highly developed industrial commonwealths, have actually reduced their homicide rate by ending the death penalty, why, asks the League, should other states hesitate to fall in line, and end this cruel relic of a darker day? The eclipse in Europe should surely, they claim, make us hold fast to every advance we have made.

Innocent men and women have been executed as criminals even in this country. Executions as a hideous advertisement of crime, in the large cities continue to do incalculable psychological damage. Many forward-looking states, including New York, Pennsylvania, Massachusetts and California, are year by year bringing up bills to end or mitigate the death penalty. The battle to stop the execution of youth will go forward in the next legislatures of all states. The American League to Abolish Capital Punishment, 124 Lexington Avenue, New York, asks all men and women to inform themselves, at no cost, on the new plan of work.

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new and divine hope."

7. The industrial problem is acute. How can it be solved? Micah furnishes the Christian solution. It will be solved by men who are just, kind, and who are in harmony with God.

Samuel Milton Jones was born in Wales. He was a poor boy. In order to get to the United States he took up a collection among his friends. He worked in the oil fields, became an employer, and finally mayor of Toledo. All along he practiced the Golden Rule, and came to be known as Golden Rule Jones. When he died it was estimated that 55,000 people were in the funeral procession. Graham Taylor wrote: "He simply took seriously what others held only ideally, if not facetiously. Others professed it, he believed it. Others said it could not be done, he did it. Others preached and talked and sang about it, he went about everywhere, not only talking and singing, but doing and being the thing itself."

\* \* \*

**September 8. (Kingdomtide).**

**Topic:** The Kingdom That Is To Be.

**Hymns:** Faith of Our Fathers. I Love Thy Kingdom, Lord. Jesus Shall Reign Where'er the Sun.

**Scripture Lesson:** Philippians 2:1-16. Text: Matthew 4:23. "And Jesus went about all Galilee, . . . preaching the gospel of the kingdom."

1. A perplexing situation exists concerning government. Various experiments are being tried—monarchy, democracy, socialism, communism, fascism and nazism.

2. What has the church to offer? Matthew tells us that Jesus came preaching the gospel of the kingdom. However, Jesus did not organize a new government. He did not form a new political party. He simply stated the principles that are essential to good government.

3. It is not the business of the church to organize a new government or to start a new party. It is its business to advocate and practice the principles which Jesus proclaimed.

4. What are the fundamental principles of the kingdom of God? Paul had the happy faculty of saying in a sentence more than the average man

says in a paragraph. He said the kingdom of God is righteousness and peace and joy. (Romans 14:17).

a. Righteousness is one of the principles of the kingdom of God. In other words, justice and equity. The proverb writer said, Righteousness exalteth a nation. And Matthew Arnold said: "The kingdom of God is the reign of righteousness, God's will done by all mankind."

b. Peace is a principle of the kingdom of God. Jesus said, Blessed are the peacemakers for they shall be called the children of God. And Tolstoi said: "The kingdom of God on earth consists in this—that all men shall be at peace with one another."

c. Joy is a principle of the kingdom of God. That is, happiness. Jesus said, These things have I spoken unto you that my joy might remain in you, and that your joy might be full. And even stern John Calvin wrote: "The kingdom of God is true and everlasting happiness."

5. What can we do to promote the kingdom of God?

a. One can become a citizen of the kingdom. That is the first step. But only those who consent to do the will of God are admitted.

b. One can pray for the coming of the kingdom. Jesus taught his disciples to pray, Thy kingdom come.

c. One can work for the coming of the kingdom. Jesus commissioned his disciples to carry the gospel to all the kingdoms of the world.

Mrs. Browning sings:  
"Be sure no earnest work  
Of any honest creature, howbeit weak,  
Imperfect, ill-adapted, fails so much  
It is not gathered as a grain of sand  
To enlarge the sum of human action  
used

For carrying out God's own end."

6. Will God's kingdom be ultimately established? The outlook today is not bright. Many doubt it. But some are optimistic.

In *The Passing of the Effigy*, H. G. Wells writes: "I have developed a religious belief that has become now to me as real as any commonplace fact. . . . The time draws near when mankind will awake and the dreams will fade away, and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader but the one God of mankind. This is my faith. I am as certain of this as I was in 1900 that men would presently fly. To me it is as if it must be so."

\* \* \*

September 15.

Topic: Hindering the Kingdom.

Hymns: Awake, My Soul, and With the Sun. What Grace, O Lord, and Beauty Shone. Father, I Know That All My Life.

Scripture Lesson: John 7:37-53. Text: John 7:52. "Art thou also of Galilee?"

1. Men do not see alike. The unfortunate thing is that this creates prejudice. We dislike and distrust those who do not agree with us.

A French philosopher was assailed by a professor. He quietly remarked: "I fancy he must be vexed. He called me Jacobin, rebel, plagiarist, thief, poisoner, forger, leper, madman, im-



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postor, libeller, a grimacing rag-picker. I gather what he wants to say. He means that he and I are not of the same opinion, and this is only his way of putting it."

2. Jesus was a victim of prejudice. The Pharisees were not fair to him or his friends. They said, Are ye also led astray? Art thou also of Galilee? This multitude that knoweth not the law is accursed.

3. What is prejudice? It is a judgment or an opinion formed without examination of all the facts. It is a mental decision based on other grounds than reason or justice. It has been compared to the knots in old window lights. It alters the shape of everything. It makes straight things crooked and crooked things straight.

4. Prejudice has hindered the coming of the kingdom. "It is the enemy of all truth, knowledge and improvement."

A historian says that at the time of the reformation a conspiracy was formed by the monkish theologians against literature and science, because behind them faith was seen advancing. The universities also fought against the new light.

It is said that in the reign of Abdallah the Third, there was a great drought at Bagdad. A decree was issued ordering the faithful to pray for rain. But the drought continued. Then the Jews were permitted to add their prayers. Still no rain. As a last resort the Christians were asked to pray. The rain came. It became necessary to make some explanation to the faithful. So the convocation said that the prayers of the Christian infidels were an abomination to the diety, and that he granted their petitions to get rid of their loathsome importunities.

5. The antidote to prejudice is fairness. Every man and every movement is entitled to it. No judgment should be formed and no opinion should be passed until all the facts have been considered. Even then judgments should be charitable.

The *Tribuna*, a leading Italian paper, gave two columns to a report of the Welsh revival. The writer, a Catholic, said frankly that he did not understand it, but as its results were so good he hoped it might spread to Italy.

6. As one listens to religious broadcasters he realizes that prejudice still persists. If the things you believe in are attacked keep your poise. Time will vindicate you.

Dr. Washington Gladden was conservative by nature. But he was progressive in thought. He ever strove to know and do the will of God. His immortal hymn, "O Master, Let Me Walk With Thee," was written in an hour of travail. Men of strong conviction, whom he loved, members of his own denomination and others, were saying things that wounded his heart. To walk with the Master, to do his will, this was the cry of his soul in that hour. And the years have vindicated him.

September 22.

Topic: Promoting the Kingdom.

Hymns: Lord Speak to Me. Sow in the Morn Thy Seed. Go Labor On.

Scripture Lesson: Acts 9:1-8. Text:

John 7:13. "Howbeit no man spoke openly of him for fear of the Jews."

1. Propaganda is essential to the success of any project. The business man knows that, so he advertises. The politician knows that, so he plans campaigns. Promoters know that, so they use the press, the radio and salesmen.

2. Propaganda is essential to the spread of religion. That is why Jesus said, Go ye into all the world, and preach the gospel to every creature. That is why the College of Propaganda was founded at Rome in 1627. That is why missionary societies were organized.

The Buddhists say: "Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known, let the maxims of truth be honored and obeyed."

3. Personal propaganda is the most effective. Dr. Robert Speer said: "Laymen are bound to propagate their religion by speaking about it. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive morning service."

When Mr. Angus Watson, a layman, was chairman of the English Congregational Union, he said: "The day for a purely preaching ministry is past. A minister's best work will be done in organizing contact with the homes round about him that are outside of his church membership."

4. But there have been times when the adherents of Jesus have been strangely silent. This was true even in his lifetime. The Feast of Tabernacles was being celebrated. There was one topic of conversation, Jesus. But no one spoke openly of him for fear of the Jews.

5. This situation is duplicated in some of its aspects today. Jesus is still a topic of conversation. And most of his friends are silent concerning him. This needs to be remedied.

The *Biblical Review* said: "We need personal testimony more than any other kind of message. But modern conditions are discouraging it."

Dr. John McDowell said: "Personal testimony and service for Christ have no rivals in effectiveness. Modern Christianity, like modern sport, is suffering from professionalism. The volunteer is failing."

6. A revival of personal propaganda would give great impetus to religion and the church. The first Christians talked about Jesus wherever they went and Christianity spread like wildfire.

During a campaign for church membership in Korea, a missionary asked how many would devote their entire time for a part of the next three months to winning others for Christ. Ten volunteered. Others said they would give a certain number of days until 5,000 days were pledged.

7. Professor Basil Mathews said: "After all, when we get back to the very cradle of Christianity, we see a layman, the son of a carpenter, leading a group of laymen—master fishermen, a civil servant, and so on—over hill and dale, as he trained them to the world task. And he made no other provision. He left it on their

shoulders, with the women who also followed him." \* \* \*

September 29.

**Topic:** Is Christianity the Final Religion?

**Hymns:** Christ For the World We Sing. Where Cross the Crowded Ways of Life. Fling Out the Banner! Let it Float.

**Scripture Lesson:** Romans 1:1-17.  
**Text:** Romans 1:16. "For I am not ashamed of the gospel."

1. Alan Coates Bouquet, an English philosopher, has written a book with the title, *Is Christianity the Final Religion?* This question is widely discussed from the academic standpoint and opinions differ.

2. A simple, practical answer must be found. One that the untrained mind can comprehend. Harold Begbie, in *Broken Lights*, speaking of Jesus, says: "He took the notions of God then current in the world, and simplified them till the humblest peasant could understand them." That is our task today.

3. There are certain great problems every man has to face. He wants a religion that will enable him to meet these problems satisfactorily. As Dr. Calkins points out in the book, *The Eloquence of Christian Experience*; "What we need today is a gospel which goes deep enough and which rises high enough to meet the tragic facts of human life."

4. There is the problem of man. He has developed gradually, but he has achieved marvelous things. What is he? Christianity says he is the child of God. Jesus said, Our Father. Your Father. My Father. John wrote, Now are we the sons of God. There are therefore great possibilities in every man.

5. There is the problem of conduct. How should a man act? Christianity gives two rules: Do unto others as you would that they should do unto you. I came not to be ministered unto but to minister.

6. There is the problem of sin. We have all sinned. On his seventieth birthday Clarence Darrow said: "The so-called bad individual is not bad at all; he is simply short-sighted."

But Christianity recognizes the fact of sin and offers a remedy. It says in the words of John, If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

7. There is the problem of destiny. The highest thought of the agnostic finds expression in the epitaph on Huxley's tomb:

"And if there be no meeting past the grave,  
If all is darkness, silence, yet 'tis rest.  
Be not afraid ye waiting hearts that weep,  
For God still giveth his beloved sleep;  
And if an endless sleep he wills, so best."

Christianity has a solution for this problem. It is found in the saying of Jesus, I am the resurrection and the life, he that believeth on me, though he die, yet shall he live.

8. The solutions which Christianity



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offers to life's problems are satisfactory. It is therefore reasonable to conclude that Christianity is the final religion.

In closing his argument, Mr. Bouquet says: "I firmly hold Christianity to be in essence the common world religion of the future." He quotes another philosopher as saying: "Faith has therefore good grounds for continuing to believe that a higher than the Christian gospel cannot be conceived, and that it is the goal of all history."

9. Writing to the Christians at Rome, Paul said, For I am not ashamed of the gospel. Moffatt translates it, For I am proud of the gospel. We should be proud of it too.

\* \* \*

October 6. (World-wide Communion Sunday).

Topic: Many Members, One Body.

Hymns: Christ Whose Glory Fills the Skies. Blest Be the Tie That Binds. When I survey the Wondrous Cross.

Scripture Lesson: I Corinthians 12:12-31. Text: I Corinthians 12:20. "But now are the members many, but the body one."

1. Various gifts were bestowed by the Holy Spirit on the members of the early church. Some were ordinary gifts, some were extraordinary. The Christians were inclined to prefer the spectacular gifts. But Paul said all gifts were of equal value. They all came from the same spirit, and they all contributed to the up-building of the church. This led Paul to speak of

the unity of the church.

2. Paul said Christians form one body in Christ. 12-14. The human body is one and has many members, but all are members of one body. So all Christians are baptized into one body.

3. Paul said that all the members are necessary to the body. 15-25. God has set each member in the body as it pleased him. One member cannot say to another, I have no need of thee. The members that seem to be most feeble are most necessary. Those which are the least attractive God honors most.

4. Paul said that the interests of all Christians are identical. If one member suffers all suffer with him. If one is honored all rejoice with him.

5. Paul urged Christians to desire the greater gifts. 27-31. Some had one gift and some another. But no one had all the gifts.

6. There are many denominations but only one body. It is not yet possible to bring them all into organic union. But it will be a great gain when each is ready to admit that all belong to the body of Christ.

Dr. Jowett said: "When an orchestra produces some great musical masterpiece the instruments are all of one mind, but each makes its own individual contribution. There is variety with concordance, each one serves each other, and the result is glorious harmony."

7. The tendency is in that direction. There is less prejudice. Better understanding. Greater appreciation. More cooperation.

In 1893 there was held in Chicago the World's Parliament of Religions. Delegates were present from thirty nations with a population of 1,200,000,000. Some of the delegates had come 14,000 miles. Every great faith was represented, and every phase of religion was presented. The Parliament continued for seventeen days, 170 addresses were given, and the audiences aggregated 150,000. Perhaps that is a prophecy of what is to come.

8. Today Christians all over the world are celebrating the Communion of our Lord. In so doing they are recognizing the truth that Paul taught, that Christians are all one in Christ Jesus.

9. That has already been recognized on the mission field. A missionary writes: "In Christ the barrier of caste goes down. I wish I could paint for you a picture of the Communion rail on a Sunday evening during a Communion service in my old church in Madras. A converted Buddhist and his family, a converted Brahmin, a young fellow who was born a Mohammedan, a leper, a half-caste, a prosperous English business man, a Dravidian student, a Syrian Christian, the colonel of the regiment in which I served in the war, an Indian lawyer, a professor in the university. There they kneel together at the feet of Jesus."

\* \* \*

October 13. (Religious Education Sunday).

Topic: What Is Religion?

Hymns: O Day of Rest and Gladness. Saviour, Teach Me Day by Day. Just As I Am, Thine Own to Be.

Scripture Lesson: James 2:14-26. Text: James 2:20. "Faith without works is dead."

1. What is religion? It ought not to be necessary to ask that question today. Religion is as old as the race and we ought to know what it is by this time. But the question is still being asked.

2. Many definitions have been given. Dean Harvey says there are two definitions: the biological—religion is an effective tendency of the cortex of the human brain; the humanistic—religion is our attraction toward the nobilities of human life, its beauty, dignity and righteousness.

Professor Micklem says that religion is the right attitude toward life.

Professor Baillie says that religion is a confidence in the reality of goodness and in the goodness of reality.

3. Dr. Baillie's definition grew out of his experience in the World War. According to investigations which were then made four-fifths of the young men of Great Britain and eighty per cent of the young men of the United States had no interest in religion. The standards of these men were comradeship, unselfishness, cheerfulness, sincerity, humility and courage. Their creed was, "Do the right thing." "The tragedy," says Dr. Baillie, "is that this is the essence of religion."

4. What then is religion? Dr. Baillie says it is primarily a matter of deeds. It is to do one's bit toward making the world better. It is to do one's duty. In doing this one is put-

(Turn to page 54)

# Child Workers in America Today

By Courtenay Dinwiddie\*

ON April 15, 1904, a group of public-spirited men and women, believing that there was need for an organization to combat the danger to society inherent in the exploitation of children as laborers, organized the National Child Labor Committee. Dr. Felix Adler, in accepting the chairmanship of the new organization, declared its purpose to be "to combat the danger in which childhood is placed by greed and rapacity."

Today, thirty-six years later, the child labor picture is radically changed. Gone forever are the days when young children tended machines in the cotton mills, worked on the night shifts of the glass factories and underground in the coal mines. The abolition of these most spectacular forms of child labor, despite reverses in the courts, has continued steadily since 1910 when child labor reached its peak and there were 2,000,000 children under 16 years of age at work—one out of every six. Today, under the Federal Wages and Hours Act of 1938, no child under sixteen years may be employed in mills, mines or factories.

Despite this remarkable progress, there are still many thousands of children cutting short their education and endangering their health through premature employment—children not reached by the federal law and not adequately protected by state laws.

## Agricultural Child Laborers

Largest, numerically, are the agricultural child laborers who probably number half a million. These children are not merely giving casual assistance on the home farm but are part and parcel of the agricultural army working on the large-scale cultivation of commercial crops. Many are members of migratory families, those who have been driven from their midwestern homes by dust, displaced sharecroppers, unemployed farm and urban workers who have taken to the road in the search for work. There is an oversupply of such labor, and in order to eke out a miserable existence, families find it necessary to keep constantly on the move looking for new crops, living in shacks and camps that lack the most elementary requirements for decency and sanitation, keeping their children out of school to join in the harvest work. Hardly a beginning has been made in protecting these children.

## Street Traders

Next come street traders—peddlers,

vendors, bootblacks and newsboys. There are probably about 250,000 newsboys under sixteen years, half of them under fourteen years. Under the "little merchant" system, which is now employed by the majority of papers, the newsboy is not considered an employee but an "independent contractor" and as such, in many states, does not come under the Workmen's Compensation Act. Newsboys, maimed for life in the course of their work, have been held ineligible for compensation.

Another feature of the "little merchant" system which justifies classifying newsboys as child laborers in need of protection is the fact that the children bear full responsibility for collection. They do not receive a salary or work on a commission basis but buy and sell their papers outright. If they cannot collect the loss is theirs. There is probably no other industry that passes on to its delivery men the financial responsibility for unpaid bills.

## Children in Local Industries

A third group of present-day child laborers are those in purely intrastate employment which does not come under the Wages and Hours Act. Probably from 60,000 to 80,000 children are

working in stores, beauty parlors, repair shops, restaurants, bowling alleys, domestic service and other local occupations. They are subject only to state legislation which is in many cases totally inadequate to protect them.

## The Child Labor Committee's Program

The National Child Labor Committee is alert to the needs of these remaining child laborers whose numbers run up into the hundreds of thousands, and is pledged to continue its work until every child in America is protected from harmful labor.

It is also cognizant of the other side of the problem—the responsibility for developing suitable educational facilities for children who are being kept in school through the operation of child labor laws, and opening up work opportunities for young people who have completed their schooling.

At present there are nearly 2,000,000 unemployed youth from fifteen to nineteen years, inclusive, that is, young people who are out of school and seeking work but have been unable to find employment in private industry. Unemployment is especially serious in the case of young people who have had no previous work experience, who find industry reluctant to take on beginners—yet who are eager to establish themselves as independent adults.

The National Child Labor Committee welcomes the support of churches and religious leaders in its work.

## Current Publications

(Where no price is quoted, single copies will be sent free.)

### General

- The American Child*, a monthly bulletin, yearly subscription including all publications issued .....\$2.00  
 Analysis of Child Labor Law—any State ..... .25  
 Child Labor Facts: 1939-1940 .....  
 The National Child Labor Committee: What It Is and What It Does.

### Child Labor Amendment

- The Federal Child Labor Amendment—1940. ....  
 Handbook on the Federal Child Labor Amendment ..... .15  
 Child Labor Amendment: Argument for Ratification, by Prof. Joseph P. Chamberlain, C. C. Burlingham and others.  
 "And the Walls Came Tumbling Down," by Dorothy Canfield Fisher (reprint from *The Classmate*, January, 1937).  
 The Farmer and the Federal Child Labor Amendment.

### Reports on Migratory Work

- A Summer in the Country: Migratory Child Workers in New Jersey, 1939 ..... .25  
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## NATIONAL CHILD LABOR COMMITTEE

419 FOURTH AVENUE

NEW YORK CITY

\*General Secretary, National Child Labor Committee.



## Sermon Calendar

(From page 52)

ting himself in line with the eternal order of things.

5. Ruskin's mother consecrated him to the ministry before he was born. The boy occasionally delivered a little sermon at home. His first sermon was eleven words long. It began, "People, be good."

6. The biographer of Frederick Robertson, the great preacher of the nineteenth century, says that when his night of doubt was at its blackest, one certainty still remained to him. It was this, It must be right to do right.

7. John Stuart Blackie wrote these lines:

"Creeds and confessions? high church or the low?

I cannot say, but you would vastly please us

If with some pointed Scripture you could show

To which of these belonged the Saviour, Jesus.

I think to all or none. Not curious creeds

Or ordered forms of churchly rule he taught,

But soul of love that blossomed into deeds,

With human good and human blessing fraught.

On me nor priest, no presbyter, nor pope,

Bishop or dean, may stamp a party name;

But Jesus with his largely human scope

The service of my life may claim.

Let prideful priests do battle about creeds,

The church is mine that does most Christlike deeds."

8. This definition of religion is true as far as it goes. It is in harmony with the teaching of James. Text. But it emphasizes the manward side of religion only. There is another side, the Godward. That is suggested in two other definitions.

Professor Rufus M. Jones says that religion is cooperation and fellowship with God.

Stanley Jones says religion is the life of God in the soul, issuing in the kingdom of God on the earth.

And this side of religion must not be ignored.

\* \* \*

October 20.

Topic: A Universal Wish.

Hymns: When All Thy Mercies, O My God. Give Me the Wings of Faith to Rise. Take My Life and Let it Be.

Scripture Lesson: Galatians 6:1-10. Text: Numbers 23:10. "Let me die the death of the righteous, and let my last end be like his."

1. In the Book of Numbers, chapters 22-24, there is a weird but suggestive story. It is the story of Balak and Balaam. Balak wanted Balaam to curse Israel. He offered him a tempting bribe. Balaam replied: Though Balak were to give me his very house full of silver and gold, I could not do a single thing beyond what the eternal, my God, bids me. Then he expressed a striking wish. Text.

2. Balaam expressed a universal wish. All men want to die like the

Christian. It has been said that the sinner meets death apprehensively, the agnostic curiously, and the Christian confidently.

3. Why do people want to die the Christian death? It is because the Christian has learned the secret of dying.

John Wesley's death was peaceful and triumphant. Prayer and praise were on his lips. As the end drew near, he kept repeating, "The best of all, God is with us."

4. But wishing does not bring the things wished for. Dr. South said: "Wishes are the language of the heart, there is no harm in wishing, but it does not secure the things desired." Effort is necessary to attainment.

5. To die the Christian death one must live the Christian life. The laws of God are immutable. God is not mocked. As Paul points out, we reap what we sow.

In a Sabbath gathering of Quakers a venerable man arose. With prophetic authority he said: "Many say it is a solemn thing to die; but bethink you all, and bethink you well, it is a solemn thing to live."

6. There is no exception to this rule. One may become a Christian on his death bed, and may die peacefully. But his death will be saddened by regret.

A young man had been a Christian only a month. Nearly all that time was spent on a sick bed. He expressed his feelings in these lines:

"Must I go and empty-handed,  
Thus my dear Redeemer meet,  
Not one day of service give him,  
Lay no trophy at his feet?"

Not at death I shrink nor falter  
For my Saviour saves me now;  
But to meet him empty-handed,  
Thought of that now clouds my brow."

7. Death is a great reality. We do well to prepare for it. It is said that the first ambition of a Chinaman is to have a nice, comfortable grave. The first care of every man should be to prepare for a comfortable and triumphant death.

"I was never afraid to face death," said a Union soldier, "but I was always afraid to face the judgment. This dread of the judgment so wrought on my mind that I read the New Testament and found out the truth. Now with this book in my hand, and the love of Christ in my heart, I am neither afraid of death or the judgment."

October 27.

Topic: Making Decisions.

Hymns: Worship the Lord in the Beauty of Holiness. Come to the Saviour Now. Just As I Am, Without One Plea.

Scripture Lesson: Joshua 24:14-28. Text: Joshua 24:15. "Choose you this day whom you will serve."

1. Joshua was the successor of Moses. He led the Israelites to victory. He had divided the land among them. They had settled down to the task of making a nation. The work of this superb leader was done.

2. Joshua made a farewell address. He called the people to Shechem. He traced their history in graphic language. He told of the wonderful de-

liverances Jehovah had wrought. He reminded them that Jehovah had given them fields on which they had not labored, cities which they had not built, vineyards and olive yards which they had not planted.

3. Then Joshua asked them to make a momentous decision. He asked them to decide whether they would serve the gods of their Mesopotamia fathers, the gods of Egypt, the gods of the Canaanites, or Jehovah. Text. He declared that he and his house would serve Jehovah. The people made the same choice.

4. We have to make decisions every day. It is always possible to do one of two or more things, and we have to decide which we will do. We come to places where the road branches in different directions, and we have to decide which we will follow. We must make these decisions.

5. These decisions may appear to be unimportant. But they are not. They determine the trend of life. They fix habits. They mould character. They decide destiny. This is especially true of the decisions made in early life.

A young man had arranged to go with some friends to a public garden on Sunday evening. While he was waiting for them a lady invited him to go to church. He went. That was the turning point in his life. He became a Christian, later a missionary, and then a martyr. He is remembered as a devoted hero and apostle of Christ. His name was John Williams.

6. There is the supreme decision that we have to make. It is whether we will serve God, the loving Father, or whether we will serve Satan, the god of this world. We cannot serve both.

When the late Lord Cairns was a boy, he heard three words which made a great impression upon him. They were, "God claims you." He said, "What am I going to do with the claim? I own it, and give myself to God." He went home and told his mother, "God claims me." At school and college, as a member of parliament, as lord chancellor, his motto was, "God claims me."

7. Today I ask you to make this decision. If you decide to serve God you will find satisfaction and contentment in life such as you have never realized before.

A young woman was deeply concerned about her spiritual interests. After a severe struggle, she started to visit her pastor to ask him to show her the way of life. When she came to his home he met her at the door. She paused from embarrassment for an instant, and then said: "Doctor, I started to come to see you to ask you to lead me to Christ, but now that I am here I have come to tell you that I have found him."

\* \* \*

November 3. (Temperance Sunday).

Topic: Promise and Performance.

Hymns: Come, Kingdom of Our God. My Soul, Be on Thy Guard. When Wilt Thou Save the People?

Scripture Lesson: Proverbs 23:19-35. Text: Proverbs 23:32. "At the last it biteth like a serpent, and stingeth like an adder."

1. The Prohibition Amendment to the Constitution went into effect Jan-

# Sound in the Church...



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and a joy forever . . .**

Modern equipment can bring the preaching voice, without strain, **clearly** to the very farthest pew—and through earphones to afflicted hearers requiring them. It can give to a quartet the volume of a massed choir. The humblest village church tower today may give forth the faithfully reproduced music of the world's finest carillons.



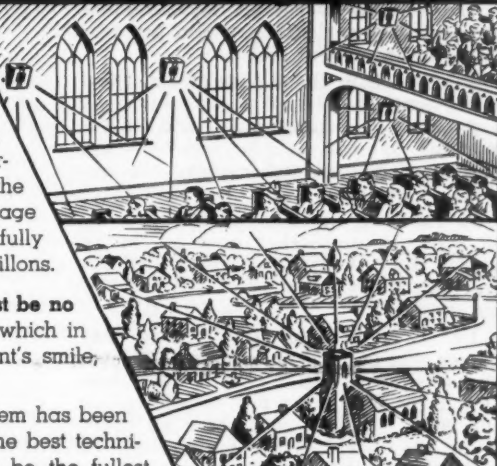
Webster-Chicago Sound Systems are tastefully housed in convenient and durable cabinets. The Webster-Chicago Automatic Record Changer is found also in phonoradios of leading American makes.



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## WEBSTER-CHICAGO

*"The Sound of Tomorrow"*

uary 16, 1910. Repeal went into effect December 3, 1933. Repeal came because of the rosy promises made by its advocates. Let us recall some of them.

2. We were told that repeal would stop bootlegging. Has it? The Liquor Control Commission of Ohio reported in 1934 that one-fourth of all liquor consumed in the state was bootleg liquor. In 1935 the Liquor Dealers' Association wrote to all the law-enforcing officials of Cuyahoga county urging them to stop bootlegging.

3. We were told that repeal would decrease drinking. Has it? Reports of Department of Liquor Control show that more liquor is being consumed each year. And they are boasting about it!

4. We were told that repeal would restrain young people from drinking. Has it? Dr. Woolever, author and editor, said: "Never has there been in this land such an attack upon the younger and juvenile generation of Americans as that which is now taking place in restaurants, clubs and other gathering places. This is resulting in the alcoholic appetite gripping multitudes of our young people of high school age, and is sure to have a devastating effect upon the next generation."

5. We were told that repeal would check drinking parties. Has it? Professor Miles, of the Yale Medical School said: "It's the age old story of wine and women. . . . When alcohol is circulating freely in the nervous system the censor whose responsibility is to restrain or divert is off guard."

The late Senator Borah made these charges before the Senate. "Young girls entertaining bar-room crowds. Girls mixing and serving drinks. Liquor enforcement a sham."

6. We were told that repeal would nearly balance the budget. Has it? Not by several billions. Liquor has been a liability rather than an asset.

7. We were told that repeal would prevent the return of the saloon. Has it? Before prohibition there were 177,000 licensed drinking places in the United States. There are now upwards of 500,000. And they are open seven days in the week.

8. We were told that repeal would reduce auto accidents. Has it? According to the National Safety Council it has increased drunken drivers in fatal accidents twenty per cent and the pedestrians involved in such accidents fifty-three per cent. In some cities the arrests for drunken driving have increased 400 per cent.

9. Dr. Irving Fisher, the economist, said: "The repeal of the eighteenth amendment has not solved the liquor problem. On the contrary it has brought it back very much as it was when the fight against the saloon began to gather strength a generation ago."

10. What can we do about it? We must express our opposition to the habit and to the traffic by precept and example. We must use moral appeal. Above all we must educate. We must continue to attack its evil aspects and its social menace, for it still "biteth

like a serpent and stingeth like an adder."

\* \* \*

**November 10. (World Peace Sunday).**

**Topic:** What Does the Bible Say About War?

**Hymns:** Thou Whose Almighty Word. God of the Nations, Near and Far. O Zion, Haste Thy Mission.

**Scripture Lesson:** Psalm 27. Text: Psalm 27:3. "Though a host should encamp against me, my heart shall not fear."

1. The Bible has much to say about war. War is recorded as early as 1913 B. C. according to Usher's chronology. (Genesis 14:1). From that time on war runs through the Old Testament like a scarlet thread.

2. According to the religious leaders of Israel, God frequently threatened the nation with war because of their rebellion against him. Many such statements are made.

3. Nevertheless the Israelites believed that God was on their side when they were engaged in war. The priests exhorted them not to be afraid, "for the Lord thy God is with thee." And David said, "He teacheth my hands to war."

4. The prophets predicted a coming era of universal peace. Isaiah made three such predictions, and Hosea and Micah made similar predictions.

5. Jesus said very little about war. He predicted one war, depicted its horror, and told his followers what to do



when it came. Matthew 24.

His sayings about peace seem to apply to personal relations only. He said nothing about international affairs. He told Pilate frankly, My kingdom is not of this world: if my kingdom were of this world then would my servants fight. John 18:36.

6. Evidently the writer of the Book of Revelation did not regard Jesus as a pacifist. He represents him as going out to war at the head of the armies of heaven and smiting the nations. Revelation 19.

In his book, *Influence of Christianity on War*, Betune-Baker goes so far as to say that war is sanctioned by the teaching and practice of Christ and his disciples.

Dr. Lynn Harold Hough says that if men will not accept Jesus as a friend, one day they will have to meet him as a foe. Evil must not be allowed to run wild. Unless such good as there is in the world is strong as well as good, evil will triumph.

7. Inferences: a. Wars of aggression cannot be justified. "Wars of aggression are unlawful. In the sight of God every life taken in the prosecution of them is murder. . . . How dreadful will be the reckoning with the rulers of the earth when God shall make enquiry for blood?"

b. Defensive wars are justifiable. "Wars are justifiable only on the plea of self-defense. We may make war and destroy our enemies when we are unjustly attacked." "It is the duty of nations to protect themselves and the interests which depend upon them."

c. Wars in defense of human rights are justifiable. A religious journal said: "If it is ever justifiable to take life, it is when the person whose life was taken was about to destroy the weak and the innocent, and inaugurate a reign of lust and tyranny. Resistance to tyrants is still obedience to God. We cannot discredit the wars of the past that have cleared the way for the feat of freedom."

Dr. Nehemiah Boynton said: "If the parson at Lexington who prayed every time he loaded and fired was mistaken, if Washington was over-zealous and Lincoln was likewise mistaken with his conviction of Christian duty, if all these were wrong, then possibly ultra-pacifism may be right."

The ultra-pacifist position was stated by President Wayland of Brown, in 1860. He said: "All wars are contrary to the revealed will of God. External attacks should be met by benevolence. There is not a nation in Europe that could be led on to war against a harmless, forgiving and defenseless nation." But what shall we say of Czechoslovakia, Poland, Finland and the rest?

8. When war comes there are three things we can do. Pray for peace. Work for peace. Look to God for guidance and protection. That is what the Psalmist did.

\* \* \*

November 17. (Thanksgiving Sunday).

Topic: Quit Whining.

Hymns: Come Thou Almighty King. Praise My Soul the King of Heaven. When All Thy Mercies, O My God.

Scripture Lesson: Psalm 34. Text:



STUDYING THE PROBLEM

Psalm 103:2. "Forget not all his benefits."

1. In Dr. Overstreet's book, *About Ourselves*, he mentions a number of infantile habits into which the adult is liable to fall. One of these is whining. He says that fearful old ladies and unsuccessful men frequently take to whining.

2. But this habit is not confined to old ladies and unsuccessful men. During the depression all of us fell into it. And it still persists. We whine about the president, the governor, the mayor, the magnates, the labor leaders and the human race in general.

3. Is it not about time that we ceased whining? It is not only a disagreeable habit but a harmful one as well. As a modern poet puts it:

"Smile, and the world smiles with you,  
'Knock,' and you go alone,  
For the cheerful grin  
Will let you in

Where the kicker is never known."

Ellen Glasgow, the novelist, writes: "I have small patience with our twentieth century habit of whining. People got through their troubles without whining in the old days, and we should be able to do so now."

4. The most serious phase of this situation is that we have got into the habit of whining about God. We ask, Does it not cause one to lose faith when there are so many evil things in the world, and so many injustices?

5. This attitude should be changed. How can it be done? The text gives the clue, Forget not all his benefits. You may think that you do not have

many benefits to recall, but recall them anyway.

6. If we knew God better we should understand him better. And understanding him better we should be more appreciative of what he has done for us.

Winfred Rhoades writes: "The world is very vague in its thought of God, and it needs help. God cannot be pictured, but he can be realized. . . . In the midst of all the world's turmoil and bewilderment at this moment of crisis, such awareness of God can lead to wisdom for meeting the day's problems, hope for the future, strength to endure, patience to wait, and joy to sustain the struggling life inwardly."

7. As we become aware of God we shall realize how much he has done for us. And with the Psalmist we shall exclaim, Bless the Eternal, O my soul, let all my being bless his sacred name. (Moffatt).

With Bayard Taylor we shall sing:  
"Hear the happy hymn we raise;  
Take the love which is thy praise;  
Give content in each condition;  
Bend our hearts in sweet submission,  
And thy trusting children prove  
Worthy of the Father's love."

\* \* \*

November 24.

Topic: A Word to the Ex-Church Member.

Hymns: Jesus, Thou Joy of Loving Hearts. Glorious Things of Thee Are Spoken. I Love Thy Kingdom, Lord.

Scripture Lesson: Acts 16:1-15.

Text: Acts 16:5. "And so were the churches established in the faith, and increased in number daily."

1. Paul was making his second evangelistic tour. Silas was with him. At Lystra he met Timothy again and added him to his staff. The tour was resumed, and the results were highly satisfactory. Text.

2. From the beginning all converts were expected to belong to the church. That was the natural thing. Today all Christians should be church members. But all are not. I want therefore to say a word to Christians who are now ex-church members, and to give the reasons why every Christian should be an active church member.

(1) The church is the agency through which God works for the evangelization of the world. The marvelous growth of Christianity is due to the organized church. But the world is not yet completely evangelized and your help is needed.

(2) The ordinances are administered by the church. They are not essential to salvation perhaps, but they are important. As one writer says: "They are the pipes of the sanctuary which empty golden oil of grace into the soul. They are the ladders by which we ascend to the kingdom of heaven."

(3) The Christian needs the help of the church. There is real value in fellowship. Bishop Hall said: "Christian society is like a bundle of sticks laid together, whereof one kindles another. Solitary men have fewer provocations to evil, but again fewer inclinations to good."

(4) The church needs the help of the Christian. Every one who stays outside and fails to cooperate weakens its influence.

(5) If all Christians followed the example of the ex-church member there would be no church. And that would be a great calamity. With all its imperfections the church is a blessing to humanity.

Dr. Ralph W. Sockman said: "As long as life is larger than logic, and science is surrounded with mystery, the church will have a place in human life."

3. There is no valid reason why every Christian should not be a church member. No valid reason why he should not be a member of a church in the community in which he lives. He may say, "There is no church of my denomination here." But Christ does not recognize denominations, he is interested only in the church for which he died.

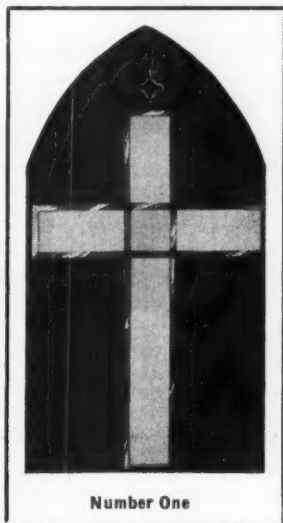
Oliver Cromwell, the champion of democracy in England, uttered these golden sentences nearly 300 years ago. "All men who believe in Jesus Christ, whoever hath this faith, let its form be what it will, take heed of being too sharp against those to whom you can object little, but that they square not with you in every opinion concerning matters of religion."

After the attack on Bristol, he said: "Presbyterians, Independents, all have here the same spirit of faith and prayer; they agree here, have no names of difference; pity it is it should be otherwise anywhere."

(Turn to page 60)

## The Acme Illuminated Chancel Cross

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An Aid to Worshipful Reflection



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### NUMBER ONE

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Henry Edward Tralle

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2. It is the pastor who must set up a survey committee to study needs and possibilities.

3. It is the pastor who must see to it that the amateur abilities of his official leaders is reinforced by the findings of an expert consultant.

4. It is the pastor who, with professional assistance, must establish a program of activities in harmony with the best available theory and practice.

5. It is the pastor who must insist on the employment of a consultant who can guarantee an adequate, economical plan layout that will house the program of activities.

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7. It is the pastor who must convince his church officials that it is good church economy to employ the best available consultative and architectural assistance.

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UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1939

A Religious Body	B C D E PER CAPITA GIFTS			
	Budget Benevolences	Denominational Benevolences	Congregational Expenses	All Purposes
1 Baptist, Northern.....	(10) \$1.65	(19) \$1.72	(12) \$12.21	(16) \$13.93
2 Baptist, Southern.....	(21) 1.21	(21) 6.18	(22) 7.39	(22) 7.39
3 Baptist, Seventh Day.....	(3) 3.85	(4) 3.85	(15) 10.56	(15) 14.21
4 Brethren, Church of.....	(12) 1.32	(14) 2.33	(19) 8.25	(19) 11.91
5 Brethren in Christ, United..	(14) 1.19	(17) 2.07	(16) 9.88	(18) 11.93
6 Congregational and Christian	(11) 1.40	(15) 2.24	(7) 15.29	(8) 18.26
7 Disciples of Christ.....	(15) .87	(20) 1.39	(22) 5.91	(21) 7.93
8 Episcopal, Protestant.....	(6) 2.44	(10) 2.93	(2) 19.94	(3) 22.88
9 Evangelical Church.....	(16) .19	(22) .76	(18) 8.45	(2) 24.28
10 Evangelical and Reformed..	(13) 1.27	(18) 1.94	(10) 12.75	(12) 14.82
11 Lutheran Church, United.....	(13) 2.39	(11) 12.23	(13) 14.62	(13) 14.62
12 Lutheran Conf., American.....	(7) 3.21	(14) 11.01	(14) 14.22	(14) 14.22
13 Lutheran Conf., Synodical.....	(11) 2.91	(13) 11.99	(11) 14.90	(11) 14.90
14 Lutheran Ev. Augustana.....	(9) 2.98	(9) 13.43	(10) 16.41	(10) 16.41
15 Methodist Episcopal.....	(9) 1.82	(16) 2.20	(8) 14.50	(9) 16.70
16 Methodist Episcopal, South.	(8) 1.85	(12) 2.56	(20) 7.47	(20) 10.04
17 Moravian, Northern.....	(8) 3.04	(17) 8.92	(17) 11.96	(17) 11.96
18 Nazarene, Church of.....	(7) 1.90	(3) 4.37	(1) 26.65	(1) 31.02
19 Presbyterian, United.....	(1) 5.11	(1) 5.93	(5) 16.16	(4) 22.09
20 Presbyterian, U. S. (S.)....	(2) 4.88	(2) 5.42	(6) 15.43	(6) 20.85
21 Presbyterian, U.S.A. (N.)...	(5) 2.53	(6) 3.44	(4) 17.20	(7) 20.64
22 Reformed in America.....	(4) 3.36	(5) 3.63	(3) 19.15	(5) 21.78
Average, United States, 1939...	\$1.91	\$2.36	\$11.49	\$13.57
Average, United States, 1938...	\$1.92	\$2.19	\$11.28	\$13.47
23 Baptist, Ontario and Quebec.	(1) \$3.61	(1) \$3.67	(3) \$13.77	(2) \$17.44
24 Presbyterian, Canada.....	(3) 2.70	(3) 3.19	(2) 14.00	(3) 17.20
25 United Church of Canada...	(2) 3.33	(2) 3.49	(1) 14.40	(1) 18.18
Average Canada, 1939.....	\$3.24	\$3.44	\$14.28	\$17.94
Average Canada, 1938.....	\$3.25	\$3.52	\$14.14	\$17.66
General Average, 1939.....	\$1.97	\$2.34	\$11.09	\$14.10
General Average, 1938.....	\$1.99	\$2.23	\$11.38	\$13.62

These statistics are furnished by national officials for their fiscal year and include only gifts from living donors. Budget Benevolences includes contributions for the budget adopted by the authorized agency. Denominational Benevolences includes the budget benevolences and all other contributions for the benevolences of the body, reporting.

"All Purposes" sometimes includes contributions not listed in any other place, because these headings do not always agree with those used by different bodies.

Compiled for the  
United Stewardship Council,  
HARRY S. MYERS, Secretary  
Hillsdale College,  
Hillsdale, Michigan  
October, 1939

A Religious Body	F G H I TOTAL GIFTS				J	K
	Benevolence Budget	Denominational Benevolence	Congregational Expenses	All Purposes	Membership excluding Infants	For Year Ending
1 Baptist, Northern.....	\$ 2,492,320	\$ 2,597,803	\$ 18,378,351	\$ 20,976,154	1,504,942	Apr. 30, 1939
2 Baptist, Southern.....	.....	5,798,529	29,466,811	35,265,340	4,770,185	Dec. 31, 1938
3 Baptist, Seventh Day.....	26,340	26,340	70,901	144,434	6,839	June 30, 1939
4 Brethren, Church of.....	225,243	395,000	1,400,000	2,020,243	169,571	Feb. 28, 1939
5 Brethren in Christ, United..	497,958	865,772	4,109,589	4,975,361	416,737	Dec. 31, 1938
6 Congregational and Christian	1,464,635	2,341,463	15,955,213	19,056,986	1,043,276	Dec. 31, 1938
7 Disciples of Christ.....	1,429,898	2,274,089	10,644,057	12,918,146	1,630,393	June 30, 1938
8 Episcopal, Protestant.....	3,373,613	4,074,731	27,522,707	31,597,438	1,379,743	Dec. 31, 1938
9 Evangelical Church.....	47,663	185,753	2,065,354	4,946,304	242,128	Aug. 31, 1939
10 Evangelical and Reformed..	841,766	1,280,911	8,414,026	9,773,646	659,659	Dec. 31, 1938
11 Lutheran Church, United.....	.....	2,756,290	14,100,616	16,856,906	1,153,274	Dec. 31, 1938
12 Lutheran Conf., American.....	.....	3,398,512	11,667,797	15,066,309	1,059,714	Dec. 31, 1938
13 Lutheran Conf., Synodical..	.....	3,117,023	12,837,078	15,978,101	1,072,221	Dec. 31, 1938
14 Lutheran Ev. Augustana.....	.....	763,093	3,442,410	4,205,504	256,276	Dec. 31, 1938
15 Methodist Episcopal.....	6,740,410	8,121,863	53,580,780	61,702,643	3,715,267	May 31, 1938
16 Methodist Episcopal, South.	5,367,266	7,616,137	21,464,985	29,071,121	2,859,090	Dec. 31, 1938
17 Moravian, Northern.....	.....	74,119	217,022	291,141	24,329	Dec. 31, 1938
18 Nazarene, Church of.....	280,736	668,340	4,069,045	4,737,385	152,673	Dec. 31, 1938
19 Presbyterian, United.....	940,383	1,091,353	2,972,801	4,064,154	183,889	Mar. 31, 1939
20 Presbyterian, U. S. (S.)....	2,500,794	2,773,717	7,891,781	10,665,498	511,364	Mar. 31, 1939
21 Presbyterian, U.S.A. (N.)...	4,895,753	6,638,956	33,205,439	39,884,395	1,929,671	Mar. 31, 1939
22 Reformed in America.....	540,853	584,165	3,112,390	3,804,194	160,902	Apr. 30, 1939
Total, United States, 1939.....	\$ 31,665,631	\$ 57,443,959	\$286,589,153	\$338,001,403	24,902,143	
Total, United States, 1938.....	\$ 31,391,253	\$ 53,092,331	\$273,911,005	\$327,003,336	24,274,245	
23 Baptist, Ontario and Quebec.	\$ 205,246	\$ 208,147	\$ 781,199	\$ 989,346	56,700	Apr. 30, 1939
24 Presbyterian, Canada.....	471,184	558,062	2,443,316	3,001,378	174,490	Jan. 31, 1939
25 United Church of Canada...	2,152,653	2,242,343	9,247,191	11,671,147	641,756	Dec. 31, 1938
Total Canada, 1939.....	\$ 2,829,083	\$ 3,008,552	\$ 12,471,706	\$ 15,661,871	872,946	
Total Canada, 1938.....	\$ 2,821,770	\$ 3,059,544	\$ 12,291,480	\$ 15,351,024	869,071	
Grand Total, 1939.....	\$ 34,494,714	\$ 60,452,511	\$299,060,859	\$353,663,274	25,775,089	
Grand Total, 1938.....	\$ 34,213,023	\$ 56,151,875	\$286,202,485	\$342,354,360	25,143,316	

# United Stewardship Council

By Harry S. Myers\*

THE United Stewardship Council of the Churches of Christ of the United States and Canada grew out of a great need as seen by a group of men working at the denominational and interdenominational task of lifting the level of the thinking of the people of the churches in relation to their own lives and in particular to the use of their possessions.

It is a non-profit organization composed of the persons in the various twenty-seven denominations that compose its membership who are responsible for the promotion of Christian stewardship in their various denominations, and in addition its membership has certain interdenominational officials of similar responsibilities and in addition persons elected by the others to serve three years. It holds two meetings a year to discuss methods, plans and how to do the work.

During its lifetime it has inaugurated a large number of activities in its field. Stewardship principles were first worked out here and circulated by the hundreds of thousands through the various denominations with or without changes. A business men's platform was adopted several years ago and this has also had a large circulation. The question of money raising by churches as contrasted with real stewardship was raised several years ago, and a leaflet discussing it has had a circulation of over 300,000.

More than forty interdenominational stewardship conferences have been held in eight different states. All of its work except the preparation of the literature and the holding of conferences is manifested through the denominational channels. Any person desiring to know about its work is asked to write to denominational headquarters.

Stewardship Year for the church year falling in 1940-1941 has been adopted by about twenty denominations as a year in which the stewardship of possessions should be given extra emphasis. Various committees have been working on this subject for many months and are still at work. Some of the things that have resulted are to prepare objectives for the year. They have been stated as follows:

To secure clear thinking, speaking, study and meditation on the principles of Christian Stewardship.

\*Secretary-treasurer, United Stewardship Council.

To acknowledge the Lordship of Jesus Christ.

To make the practice of Christian Stewardship effective in the lives of individual Christians.

A leaflet entitled Stewardship Bibliography Interpreted, price five cents, has been prepared to give lists of materials available for the promotion of stewardship in a local church. Stewardship: The Key for Our Time, price ten cents, is the basic publication of the year and gives a plan of methods that have been followed successfully by different churches and that will help to organize a church to lift the spiritual conception of its members as related to possessions and the use of life. Another leaflet is for

## CHURCH GIVING THROUGH A DECADE

The figures below are based on the reports of the United Stewardship Council and is based on reports of twenty-two denominations in the United States and three in Canada. It is an index rather than exact figure as hundreds of lesser denominations are not included in the compilation.

The giving of the twenty-two Protestant bodies was:

Year	Total Gifts for All Purposes	Total Gifts for Congregational Expenses
1929	---\$514,992,105	\$406,069,808
1930	--- 507,491,165	401,213,150
1931	--- 475,685,894	382,090,994
1932	--- 418,621,531	338,302,278
1933	--- 348,715,381	284,070,331
1934	--- 299,416,781	246,232,501
1935	--- 304,692,499	251,347,435
1936	--- 315,438,747	258,167,763
1937	--- 330,040,935	272,964,746
1938	--- 342,354,360	286,202,485
1939	--- 353,663,274	299,060,859

The following table shows the trend in per capita giving:

Year	All Purposes	Congregational Purposes
1929	-----\$22.04	\$17.38
1930	----- 23.38	18.08
1931	----- 22.62	17.67
1932	----- 19.02	14.56
1933	----- 16.11	12.70
1934	----- 12.07	9.92
1935	----- 12.10	9.98
1936	----- 12.46	10.20
1937	----- 13.25	10.96
1938	----- 13.62	11.38
1939	----- 14.10	11.09

pastors only. Its name is He Followed Him Himself. This leaflet was written by a pastor to his brother pastors showing them that unless they lead their members in giving and in a cultivation of "this grace also" they will not have the high type member that is the hope of every pastor. These leaflets, or similar ones, are distributed by denominational headquarters.

It was felt that books for reading and study ought to be prepared. Several of these have come into existence and the different denominations have listed them for sale. Two of these have been written at the request of the council.

Many plays on "stewardship" have been produced. Some of the best are now being advertised in the different literature.

Some denominations are planning to push discussion groups and classes for study in the various summer denominational gatherings, and to have addresses and discussions in regular denominational meetings. The success of this will depend on the local officials.

Already news has come of an increase in giving, and of an increase in interest in church work as a result of this program which is hardly under way.

The council publishes statistics of giving each year. These will be found on another page in this Directory. These attract considerable attention each autumn and are given large publicity by some of the press.

It is planned to hold another conference at some city next December.

For many years it has been recognized that there are two distinct but closely correlated divisions of this work. The stewardship education is carried on through the denominational boards that prepare other material for religious education. The International Council on Religious Education has made stewardship a topic for discussion in its meetings and it is rapidly integrating stewardship in every course of study and teaching it in its various conferences and schools.

Stewardship is also a subject that needs promotion. The various denominational promotional agencies are therefore promoting stewardship as a part of their regular work.

The council has no full time officer, no office of its own. Its budget is very small, and its work is done by the various individuals that compose its membership. Its president, until next December, is Dr. C. O. Hawley, director of Promotion of the Disciples, with his office at Indianapolis, Indiana. Its secretary-treasurer is Dr. Harry S. Myers, assistant to the president of Hillsdale College, Hillsdale, Michigan.



## Sermon Calendar

(From page 57)

4. A house to house canvass in a thickly settled neighborhood revealed the fact that there were more people who were formerly in churches living there than others. The number was appalling. They had come from other places and had allowed their church membership to lapse. When we can stop this waste the church universal will grow with leaps and bounds.

December 1. (Advent Sunday).

Topic: God and His World.

Hymns: God Is Love, His Mercy Brightens. O Love That Will Not Let Me Go. O Love Divine That Stooped to Share.

Scripture Lesson: Romans 5:1-11. Text: John 3:16. "For God so loved the world that he gave his only begotten Son."

1. The best known verse in the Bible is John 3:16. It has been memorized by more people than any other. It has been quoted more often than any other.

2. The most arresting verse in the Bible is John 3:16. When the Moravian missionaries entered Greenland they spent years in trying to teach the people about Christianity. But they made no converts. One day, one of them was translating the gospel of John. Several of the natives came to him and said, "Tell us about the book." He read John 3:16. Instantly their eyes kindled with a new interest. It was the beginning of the conquest of Greenland for Christ.

3. God loves the world. In 1913 the Nobel prize was awarded to Mr. Tagore, an Indian poet. He wrote these lines: "From Supreme Love the world has its birth,

In Supreme Love it has its life.  
Toward Supreme Love it progresses  
And in it has its rest."

4. God's love for the world is superlative. He gave his Son for the world.

Charnock, a distinguished Englishman said: "The 'so' in this verse is an incomprehensible so; a so that all the angels cannot analyze. Few can comment upon or understand the dimensions of this so."

5. God gave his Son that the world might not perish. That suggests that the world is in danger of perishing. Never was the danger so imminent as now.

A manifesto issued by a group of leaders of the British Labor Party, said: "It is our conviction that statesmanship will fail and political programs will prove futile as a solvent of social troubles, unless they embody the spirit and practice of Christ."

6. God gave his Son that the world might have eternal life. In other words, a full, complete, perfect life. Believing in Jesus a new element enters into men which vitalizes and transforms.

7. God is trying to win the world by love. The modern preacher talks about many things, but the heart of the gospel is God's love for the world.

Henry Morehouse was a successful evangelist. In describing his first address, he said: "I began to talk about Pharaoh and the Red Sea, till I got

their attention, and every now and then I would stop and say, 'My friends, that is not the gospel,' and then I would repeat John 3:16."

8. God so loved the world. That is the message of the Advent season. And it is indeed good news.

Marianne Farningham sings:

"O happy messenger am I!  
And, ever on the starlit sky,  
And on the white waves of the sea,  
As well as where the people be,  
The grand sure truth in lines of light  
Is written large in all men's sight.  
Let it be passed from age to age,  
Though clouds be black and wild storms  
rage,  
God loves the people."

\* \* \*

December 8. (Bible Sunday).

Topic: The Book Few People Know.

Hymns: The Heavens Declare Thy Glory, Lord. Lamp of Our Feet, Whereby We Trace. Break Thou the Bread of Life.

Scripture Lesson: Acts 8:25-40. Text: Acts 8:30. "Understandest thou what thou readest?"

1. The Bible is a neglected book. Few people are familiar with it. When the Ninth International Medical Congress met at Washington, an English delegate gave to each member a book entitled, *Christ and the Beginning of Christianity*, by a Physician of the First Century. It contained the Gospel of Luke and the Book of Acts. Several of the delegates asked him if he was the author.

President Wooley gave an address in Boston on Julia Ward Howe. Reporting it, the *Boston Globe* said: "She opened with the following quotation from Mrs. Howe, 'Who can find a virtuous woman? for her price is far above rubies'."

The *Springfield Republican* said that a Kentucky newspaper printed the Ten Commandments in its column, "Gems of Modern Thought."

Mr. T. C. McMillan, a Moderator of the Congregational National Council, said a lady searched through the Pentateuch for the Lord's Prayer, and not finding it, telephoned him and asked where it was.

2. There are a number of reasons for this neglect. The main one is that people do not know how to read the Bible intelligently.

The Secretary of the Treasury of Ethiopia was returning from Jerusalem. He was reading Isaiah. Philip joined him. He asked, Understandest thou what thou readest? He replied, How can I except some one guide me?

3. We need guidance in our Bible reading. There are three methods of Bible study. The critical. The literary. The devotional.

a. The critical. This should be left to scholars. We should accept their conclusions. But we should do so with caution. Dr. Mendenhall said that he had counted 747 theories about the Bible advanced from 1850 to 1891, and many of them were defunct.

b. The literary. The Bible is a library rather than a book. It contains folklore, history, poetry, drama, philosophy, theology and personal letters. It is the greatest literature ever pro-

duced. An authority said, "One had better neglect Shakespeare than neglect the Bible."

c. The devotional. Let the great passages of the Bible grip you. Absorb its comforting messages. Then you will not question its inspiration or its value.

4. Those who read the Bible intelligently, persistently and believingly find that it is a lamp to their feet and a light to their path.

In an address at Oyster Bay, in 1901, President Theodore Roosevelt said that Lincoln had mastered the Bible absolutely, that he was almost a man of one book, and that he knew the Bible and put into practice what it taught.

Near the end of his life, Heine, the German poet, wrote: "Astonishing! That after I have whirled about all my life over all the dance floors of philosophy, and yielded myself to all the orgies of the intellect, and paid my addresses to all possible systems without satisfaction, like Messalina after a licentious night, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer. What a humiliation! With all my sense I have come no farther than a poor ignorant Negro, who had only just learned to spell. Poor Tom indeed seems to have seen deeper things in the holy book than I."

\* \* \*

December 15.

Topic: The Unveiling of God.

Hymns: Majestic Sweetness Sits Enthroned. Love Divine, All Love Excelling. Jesus Calls Us O'er the Tumult.

Scripture Lesson: Hebrews 1. Text: Hebrews 1:2. "God . . . hath in these last days spoken unto us by his Son."

1. Lecturing at Chautauqua, Dr. Shailer Matthews said that people today are not interested in theology. But they are deeply interested in God. They are asking, "Is there a God?" "Has he revealed himself?" "Can one get acquainted with him?" All these questions can be answered in the affirmative.

2. God has revealed himself in nature. Many modern scientists believe there is a supreme being. They do not think of him as the creator merely, who planned the universe and then left it to work out its own destiny. To use Carlyle's language, they do not think of him as an absentee God, sitting idle since the first sabbath at the outside of his universe, and seeing it go. They think of him as the ceaseless worker, who through the processes of nature is carrying on the task which he began.

3. God has revealed himself to men. In many forms and fashions he spoke of old to the fathers by the prophets. In his *Study of Words*, Trench says: "God's revelation of himself is a drawing back of the veil or curtain which concealed him from men; not man finding out God, but God discovering himself to man."

4. God's unveiling has been gradual and progressive. God spoke at different times and in different ways. According to the Bible, he spoke by angels, visions, and by personal messages.

(Turn to page 62)

# The American Sunday-School Union and Its Mission

By E. Clarence Miller, LL.D., President

ON May 13, 1817, representatives of several of the Sunday schools in Philadelphia organized the Sunday and Adult School Union—the object of the society being to “promote unity and Christian charity,” the “establishment of schools giving gratis instruction on the Sabbath,” and “to encourage and strengthen the cause of the Redeemer in Philadelphia and other parts of the state of Pennsylvania.”

The great activity and success of the Sunday or Adult School Union intensified the desire for a national institution. Consequently, on May 25, 1824, at its annual meeting representatives in attendance from twenty of the then twenty-four states of the Union, organized and adopted the constitution of the American Sunday-School Union. In 1845 the society was incorporated as a non-profit corporation.

## Field Work

For the fiscal year just ending, the missionaries of the American Sunday-School Union had under their direct supervision about 3,408 Union Sunday schools scattered throughout the rural districts of forty states. While the automobile and the radio have brought many rural districts within the influence of the city churches, nevertheless, a recognition that sparsely settled areas can best be served on a non-sectarian basis creates an ever increasing demand for the Union missionary to organize and establish a Union Sunday school at some new point.

The work of the American Sunday-School Union does not end with the organization of the Union Sunday school—indeed, such is only the beginning of its labor in a community otherwise uninfluenced by Christian leadership. The missionary goes into the home, ministers unto the sick, comforts the dying, takes the message of Jesus Christ into the family circle, distributes the Bible and helpful tracts, and conducts the community evangelistic meeting. Last year 1,108 daily vacation Bible schools and 380 group gatherings provided additional opportunities for the missionary to serve his people during the summer months, and give boys and girls the privilege of receiving intensive instruction in God's word.

During the past year various denominations have taken over nineteen churches growing out of Union Sunday

schools under the guidance of the American Sunday-School Union; and nine church buildings were erected. Young people's societies, prayer meetings, regular preaching stations have been opened and as a result of these endeavors 8,421 conversions to the religion of Jesus Christ have been reported during the past year.

## Publication Work

Nor does this tell the whole story of the work of this pioneer Christian evangelizing agency. Organized for the purpose—“To establish and maintain Sunday schools, and to publish and circulate moral and religious literature” the society in addition to the work of its qualified missionaries (of which there were approximately 160 during the past year) provides, through its publication department a Union Sunday school literature of a standard not excelled by any other agency in our land. The combined circulation of the fifteen different Christ-centered Sunday school periodicals, for officers, teachers

and scholars, shows a total approximating 1,500,000 pieces during the past fiscal year—this, in addition to books, booklets, leaflets, sheets and other Sunday school necessities issued during the same period.

## Management

Udenominational in its structure, yet contributing through its entire life to the growth of all denominations, the American Sunday-School Union is under the direct management of a Board of Officers and Managers composed of thirty-six Christian laymen who hold their church affiliation in more than twelve Evangelical Protestant denominations.

It may well be asked how all this is made possible. How has this great work been sustained? Solely by voluntary contributions from those who heard the “cry of the children for spiritual bread.” Supplementing the contributions which currently are received, is the evidence of a deep interest in the society's work on the part of life-long friends who make some provision for a continuance of the work through legacies. As the demand for guidance and leadership in the religious life of rural America continues we trust our heavenly Father to place this need upon the hearts of his children throughout our land.

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## Sermon Calendar

(From page 60)

Coleridge said: "What a beautiful sermon or essay might be written on the growth of prophecy from the germ, no bigger than a man's hand, in Genesis, till the column of cloud gathers size and strength and height and substance, and assumes the shape of a perfect man."

5. God's unveiling reached its culmination in Jesus Christ. God has spoken to us in these last days by his son, who is the forthshining of his glory and the expression of his being. He is the supreme revealer of the nature and character of God, and of his plans and purposes. Jesus said, He that hath seen me hath seen the father.

6. To know God then we must get acquainted with Jesus. The gospels give a clear and satisfying portrait of him.

But there is a more intimate way of knowing him. Paul wrote, God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. That is what the Quakers call the inner light.

7. If God is like Jesus then we can know him. We can reverence him. We can love him. We can serve him. We can trust him.

General Henry Montgomery Lawrence, the British soldier, said to his minister at the close of a service: "My brother's children have found Christ in this church. I thought that if they could find Christ, I should like to find him myself. I am a military man, tell me just what I ought to know." The minister told him. Later, when he was going abroad for his health, he said: "I am going to the Pyrenees, and probably I shall die there, but I leave this testimony, I am living and dying in the gospel." Through Christ he had come to know the only true God.

December 22. (Christmas Sunday).

**Topic:** What Does Jesus Mean to You?

**Hymns:** Hark the Herald Angels Sing. It Came Upon the Midnight Clear. All Hail the Power of Jesus' Name.

**Scripture Lesson:** Matthew 2:1-12. Text: Matthew 22:42. "What think ye of Christ?"

1. May Riley Smith asks: "If this were twenty centuries ago And three wise men should seek my house and say, We bring glad tidings! Christ is born today; Arise and follow yonder star whose glow Will lead you to the child. Would I obey If this were twenty centuries ago?"

These lines suggest another question, What does Jesus mean to you?

2. Jesus was born and lived in the humblest environment. His ministry occupied but three years. There is no record of twelve-thirteenths of this period. The events of about only forty days are recorded. He left no written works. All his sayings can be read in an hour or two. He was held in contempt by his neighbors. He was opposed by the religious leaders. No historian of his century thought him

worthy of notice. Yet he has won universal recognition, regard and reverence.

3. The estimates of Jesus made during the nineteenth century are impressive. Napoleon, the French emperor; John Stuart Mill, the English philosopher; Renan, the French author; and Lecky, the Irish historian, among others, bear witness to the fact, to quote Lecky: "That the record of Jesus' short ministry has done more to regenerate mankind than all the investigations of philosophers and all the exhortations of moralists."

4. What is the twentieth century's estimate of Jesus? Dr. Charles Gilkey was appointed to deliver the Barrow lectures in India in 1924-25. He consulted with Stanley Jones and other missionaries, and then with Christian leaders in India, before he selected his topic. They said: "Do not make any reference to the United States or western civilization, or the Christian church, if you do they will not listen. But talk about Jesus and they will listen." So he took for his topic, "Jesus and Our Generation." Large audiences gathered and the interest was intense.

George Bernard Shaw wrote: "I am no more a Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Annas and Caiaphas; and I am ready to admit, that after contemplating the world and human nature for sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman."

5. What think ye of Christ? This is my answer: Jesus is my Lord, my saviour, my friend. For me he is supreme. I will obey him, follow him, serve him, and love him to the best of my ability.

With Eugene Field I say:

"Sing Christmas bells!  
Say to the earth this is the morn  
Whereon our Saviour-King is born;  
Sing to all men—the bond, the free,  
The rich, the poor, the high, the low,  
The little child that sports in glee,  
The aged folk that tottering go—  
Proclaim the morn  
That Christ is born,  
That saveth them and savest me!"

\* \* \*

December 29.

**Topic:** The Crown of Life.

**Hymns:** Before Jehovah's Awful Throne. Ring Out Wild Bells. Hark, Hark, My Soul.

**Scripture Lesson:** Psalm 90. Text: Revelation 2:10. "I will give thee a crown of life."

1. Only the successful are praised. The general who wins battles, the financier or business man who amasses millions, the statesman who promotes prosperity, the scientist who makes a great discovery, the minister who wins many members—these are the men the world applauds.

2. But God has another standard. Faithfulness is his test of success. To the Christians at Smyrna Jesus said, through his servant John, that tribulations awaited them. He added, Be faithful, though you have to die for it, and I will give you the crown of life.

3. The prophets did not always succeed. Often they were met with scorn and opposition. They did not secure any permanent improvement in spiritual and social conditions.

4. Jesus did not always succeed. After the feeding of the five thousand he made an address on the Bread of Life. Upon this, says John, many of his disciples went back, and walked no more with him.

5. Paul did not always succeed. He made an earnest attempt to win Felix. He reasoned of righteousness, temperance and judgment to come. Felix trembled, but that was as far as he went.

6. We cannot always succeed. Many times we are depressed because of failure. But we can be faithful. "Tis not in mortals to attain success, but to deserve it."

7. The recognition of this fact will lead us to do our best under all circumstances.

Confucius said: "Riches and honor are what men desire, yet, except in accordance with right, these should not be enjoyed. Poverty, degradation are what men dread, yet, except in accordance with right these should not be avoided."

8. The recognition of this fact will sustain us in the hour of seeming defeat.

Ruskin wrote: "Life, when it is real, is not evanescent; it is not slight; does not vanish away. Every noble life leaves the fibre of it interwoven for ever in the work of the world; by so much, evermore, the strength of the human race has gained."

9. When Paul was awaiting death he took a look backward. We do not find him glorying in his successes. But he is glorying in the fact that he had kept the faith, and that because of his faithfulness a crown awaited him.

10. At the end of another year we may well pause and review the past. It is all right to ask, Have I succeeded? But a more important question is this, Have I been faithful? For only to the faithful is the reward given.

"No life  
Can be pure in its purpose, or strong  
in its strife,  
And all life not be purer and stronger  
thereby;  
The spirits of just men made perfect  
on high,  
The army of martyrs who stand by  
the throne,  
And gaze on the Face, that makes  
glorious their own,  
Know this surely at last. Honest love,  
honest sorrow,  
Honest work for the day, honest hope  
for the morrow—  
Are these worth nothing more than the  
hand they make weary,  
The heart they have saddened, the life  
they leave dreary?  
Hush! the sevenfold heavens to the  
voice of the spirit  
Echo: He that o'ercometh shall all  
things inherit."

\* \* \*

January 5. (Week of Prayer).

**Topic:** Prayer Pointers.

**Hymns:** Awake My Soul, Stretch Every Nerve. Prayer Is the Soul's Sincere Desire. From Every Stormy

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Wind That Blows.

**Scripture Lesson:** Luke 11:1-13. Text: Luke 11:1. "Lord, teach us to pray."

1. Mario Puglisi, an Italian, has written a book with the title *Prayer*. It is a thorough discussion of the subject.

He reaches this conclusion: "In reality prayer is incomprehensible, but at the same time indispensable. The philosopher, not being able to place it in the framework of his rational system, is bound to condemn it; yet he continues to pray, not only through habit and training, but also because of a spontaneous impulse of his mind."

2. Yes, prayer is a spontaneous impulse of the mind. Dr. William James said: "We have in this day of scientific enlightenment a great deal of discussion about the efficacy of prayer, and many reasons are given why we should not pray. But very little is said of the reason why we do pray, which is simply that we cannot help praying."

3. Jesus is the great authority on prayer. It had no intellectual difficulties for him. He taught that men ought always to pray. He himself prayed often. He gave clear instructions about prayer.

4. One day Jesus had been praying. One of his disciples said, Lord, teach us to pray. In reply, Jesus gave a number of pointers on prayer. They are so simple that the average man can understand them.

a. Prayer should be brief. Men are not heard for their much speaking. That

appeals to the modern man. He has no time for long prayers. But he can pray as did Lord Ashley, just before the battle of Edgehill, "O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me."

b. Prayer should be comprehensive. The Lord's Prayer is brief, but it includes everything for which we need to pray.

c. Prayer should be inclusive. One should pray for others as well as for himself. It might take the form of the Negro's prayer, "Lord help us to love our neighbors, and even our neighbors' children."

d. Prayer should be persistent. Felix Neff, a Swiss missionary, said, "If we are instant in prayer, and faithful in it, every little circumstance awakens the disposition to pray."

e. Prayer should be expectant. One should expect his prayers to be answered. The asker receives. The seekers find. The door opens to him who knocks.

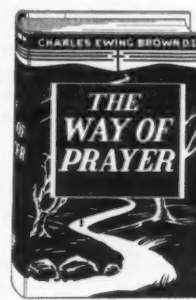
5. Prayer is eminently worthwhile. Both the small and the great have found it helpful.

Dr. W. H. Roberts, at one time stated clerk of the Presbyterian general assembly, said that Lincoln was in the habit of attending the prayer meeting at the New York Avenue Presbyterian Church in Washington. But when office seekers followed him there, he told the minister he must give up coming. The minister said, "No, Mr. Lincoln, you need not do that. You can sit in the vestry, with the door open, and

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hear all that is said. "Well, doctor," said Lincoln, "I will do that. I do not care to hear the men talk at the meeting, but I love to hear them pray."

The poet sings:



"Unanswered yet? the prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire, sometime, somewhere."

January 12. (Missionary Sunday).

Topic: What Is Christianity?

Hymns: All People That on Earth do Dwell. Light of the World, We Hail Thee. In Christ There Is No East or West.

Scripture Lesson: Mark 16. Text: Mark 16:15. "Go ye into all the world, and preach the gospel to every creature."

1. Sometimes we hear people say, "I can understand religion, but I cannot understand the different religions, or choose between them. I know what religion is, but I do not know how Christianity differs from other religions." To this problem we give attention today. We shall follow Professor Baillie in his book, *The Roots of Religion in the Human Soul*.

2. He says a great problem is suggested by the many forms of religion. Until recent years they were regarded as antagonistic. A different idea is now held. The religious systems of the world do not represent conflicting guesses, but they all stand for the same view of the meaning of life.

3. This is true of Christianity as well as of other religions. Jesus never thought of founding a new religion. He was loyal to the religious traditions of his people. He said, I came not to destroy but to fulfill.

4. What then is new and distinct in Christianity?

a. Its simplicity. Jesus freed religion from the accretions that man had attached to it. The heavy burdens they had laid on men's shoulders. As Canon Streeter pointed out, it is a religion of principles rather than rules.

b. Its emphasis on love. Jesus taught that the paramount duty of man is to love God and his fellowmen. That love is the solvent of all our difficulties and conduct problems.

c. Its universality. Jesus had a world vision. Christianity is for all races, kindreds and tribes. Its adaptability to all men is now recognized.

"The gospel of Christ is not a religion, but religion itself in its universal and deepest significance. It is therefore the ultimate religion," said Dean Inge.

7. The church should aim to preach this gospel to every creature. That aim is stated by the Laymen's foreign Missionary Inquiry Commission to be: "To present a way of life for all men. To seek with people of other lands a true knowledge and love of God, as expressed by Jesus. To give effect to the spirit of Jesus in the life of the world."

"Is this the time, O church of Christ, to sound  
Retreat? To arm with weapons cheap and blunt

(Turn to third column)

## A Cooperative Ministry

By Emory Ross

Is there any hope for a leper?

Can he ever be healed?

Where shall he go?

What must he do?

May he live a normal healthy life again?

These questions tremble on the lips of the man in whose veins the slow steady advance of the disfiguring germ is working, in whose heart despair and hopelessness, the prospect of utter loneliness, are creeping. His life depends on their answers. Through the ages considered hopelessly incurable, he would not have dared ask these questions twenty years ago. The very asking of them indicates a lightening of the leper's immemorial doom.

For thirty-four years the American Mission to Lepers has been extending the attack on leprosy, seeking ever more encouraging answers to such vital questions. By its financial aid medical missionaries and others all over the world are enabled to care for and, when possible, to cure lepers. The mission is an indispensable auxiliary to the regular mission boards of the Protestant churches, which as a rule appropriate no money for leper work but rely on the Mission for the support of their work of this kind.

The directors of the Mission devote part of its resources to enlisting the aid of governments, and they look toward the time when the complete physical recovery of lepers will be a public obligation in each country.

But today governments are tragically pre-occupied with war. The ultimate victory over leprosy—and the present happiness of thousands of people—hangs for the time being on the power within the church to maintain the advances already made.

To all churches and individuals is open the opportunity to share in this important work. The Mission (with national headquarters at 156 Fifth Avenue, New York) offers the services of an educational program for this purpose. Movies of life in Christian leper colonies have been made available; leaflets describing the crusade against leprosy and the lives of men, women and little children touched by that crusade are distributed freely. The famous "Pete banks" have shown the way that small gifts add up into great practical benefactions to thousands.

The leper today stands in crucial need of just such a simple structure of brotherhood.

(From first column)

The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront,  
Stern duties wait our nation, never wont  
To play the laggard, when God's will was found?  
No! rather strengthen stakes and lengthen cords  
Enlarge thy plans and gifts, O thou elect  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's.  
Great things attempt for him, great things expect,  
Whose love imperial is, whose power sublime."

\* \* \*

January 19.

Topic: What Does the Bible Say About God?

Hymns: Come Thou Almighty King. Rock of Ages. O Worship the King.

Scripture Lesson: John 14:1-14. Text: John 14:8. "Lord, show us the Father."

1. Jesus and his disciples were in the upper room. He spoke of the father's house and the way to it. He said that no one could come to the father except by him. Then Philip said, master, show us the father, that is all we need.

2. Philip's request is a universal request. Job's exclamation, O that I knew where I might find him, expresses the desire of all.

In his poem, *The Wild Knight*, G. K. Chesterton says:

"So, with the wan grasses on my spear,  
I ride for ever, seeking after God.  
My hair grows whiter than my thistle plume,  
And all my limbs are loose; but in my eyes

The star of an unconquerable praise:  
For in my soul one hope for ever sings,  
That the next white corner of the road  
My eyes may look on him."

3. The Bible says there is a God. It does not attempt to prove his existence. But it assumes and asserts it.

4. The Bible says that God is a spirit. In his book, *What and Where is God?* Dr. Swain puts it this way, "God is a Spirit, i.e., a Person, a Loving, Intelligent Will."

5. The Bible says that God is the supreme being in the universe. He is its creator, sustainer and director. His will is paramount.

6. The Bible says that God is just. The Dutch say, "God does not pay weekly, but he pays at the end."

7. The Bible says that God is benevolent. Cardinal Manning and Henry George were conversing. Said the cardinal, "I love men because they love God." Said Henry George, "I love God because he loves men."

8. The Bible says that God is companionable. A strangely beautiful saying of Jesus is recorded in John 14:23, If anyone loves me he will keep my words; and my father will love him,

(Turn to page 66)



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## Winona Lake Bible Conference

### 46th ANNUAL 46th

### August 11-25, 1940

DR. J. PALMER MUNTZ, Acting Director

THE Winona Lake Bible Conference well deserves its characterization—"The World's Greatest Bible Conference." Great crowds of ministers and other Christian workers gather here for that which the program provides and presents, the best and safest of Biblical exposition, teaching, and preaching by the most eminent preachers and teachers available at home or abroad.

Each year thousands testify to the drawing power of the pre-conference program, the charm of Winona as a place for rest and recreation, the value of the fellowship with kindred spirits from all parts of the country, and the uplift and inspiration of the addresses and special conference hours. The testimony of these many friends is ample approval and encouragement for the work and money expended in arranging for this annual feast of good things; so it is a great pleasure for the Committee and for the Board of Directors of the Winona Lake Christian Assembly to present this list of speakers and dates, with the confidence that friends new and old will find the Conference up to its high standard of other years.

#### Here Are the Speakers for 1940

Gov. Luren D. Dickinson of Michigan (August 11); Drs. V. Raymond Edman (August 11-13); Andrew Gih (August 12, 13); Paul S. Rees (August 12-16); Herbert W. Bieber (August 12-17); Lewis Sperry Chafer (August 13-16); Bishop Arthur J. Moore (August 14-16); Vincent Brushwyler (August 14, 15); J. G. Dale (August 15); Harold Commons (August 16); J. C. Massee (August 16-18); Roy D. Laurin (August 16-19); William Ward Ayer (August 17-19); Will H. Houghton (August 18-20); Arnold Carl Westphal (August 19); A. D. Helser (August 19); Wilbur M. Smith (August 19-25); Harry A. Ironside (August 19-24); Carl Armerding (August 20-23); James Ker (August 21); Harold Paul Sloan (August 21, 22); Peter MacFarlane (August 21-25); Emory Ross (August 23); Mr. R. G. LeTourneau (August 25); Gypsy Smith, England (August 25-September 1); Homer Rodeheaver, Song Director; Katherine N. Carmichael, Accompanist.

#### WE EXPECT A GREAT ATTENDANCE

#### The Annual Camp Meeting

August 25-September 1

There could not be a better postscript to the Bible Conference than the feast of good things provided in the annual revival and evangelistic meeting, and you must plan to include it in your stay here this year. The preacher will be Gypsy Smith of Cambridge, England, a veteran and a leader in this field. The winsomeness of his manner, the purity of his language, the fervor and force of his messages, and the eagerness and earnestness of his desire for the salvation of sinners and the edification of Christians, place him in the front rank of modern pulpit orators.

#### Prophetic Conference

August 7-11

Dr. Louis A. Bauman of Long Beach, California, and Dr. C. Alva McClain of Akron, Ohio, will be in charge of the Conference. There will be three sessions each day. Topics of interest will be presented by able speakers.

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## Sermon Calendar

(From page 64)

and we will come unto him, and make our home with him.

Says Professor Rauschenbusch:

"In the castle of my soul  
Is a little postern gate,  
Whereat, when I enter,  
I am in the presence of God.  
In a moment, in the turning of a  
thought,  
I am where God is.  
This is a fact."

9. Can the modern man accept what the Bible says about God? Yes. Some of the keenest minds do.

Dr. Eddington, the English astronomer and physicist, says that God is just as truly an experience in his life as the physical realities with which his daily vocation brings him into contact. He writes about stars and atoms, their substance and career, in terms that are marvelous and mysterious to the non-scientific mind; and then he goes to a Quaker meeting, and he declares that the experience that comes at moments of silent communing with God is just as much a part of the fullness of life, just as much to be reckoned real, as the experience that can be submitted to his laboratory tests, or set forth in his scientific formula. He makes no effort to define God or to locate him, he gives himself to the experience of God.

\* \* \*

January 26.

**Topic:** What Does the Bible Say About Man?

**Hymns:** O Jesus, King Most Wonderful. More Love to Thee, O Christ. Nearer, My God, to Thee.

**Scripture Lesson:** Psalm 8. Text: Genesis 2:7. "And man became a living soul."

1. The study of God is important. However, there is another study closely related to it, and of equal importance and interest, the study of man. Was it Pope who said, "The proper study of man is man?" What does the Bible say about him?

2. The Bible says that man is a dual being. He has a body and a spirit. According to Genesis, God formed man's body of the dust of the ground, then breathed into his nostrils the breath of life, and he became a living soul.

3. The Bible says that man's body is a part of the physical universe. It is governed by chemical and physical laws. It is of the earth earthy.

4. The Bible says that man's spirit is immaterial. The body can be dissected, but not the soul.

5. The Bible says that the body should be nurtured. Minute and elaborate instructions were given for the promotion of bodily health in the Jewish law. Paul warned the Corinthian Christians against defiling the body.

6. But the Bible says that the culture of the spirit is the important thing.

Professor Henry Drummond said: "The soul is a vast capacity for God. It is like a curious chamber added on to being, a chamber with elastic and contractile walls. They can be expanded with God as its guest. But without God it shrinks and shrivels until every vestige of the divine is gone,

## CLERGY BUREAUS

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Southeastern Clergy Bureau, Atlanta, Georgia.

Western Clergy Bureau,\* Mr. H. W. Siddall, Chairman, Room 210, Union Station, 516 W. Jackson Boulevard, Chicago.

Western Clergy Bureau,\* Mr. W. J. Rodgers, Chairman, 717 Mart Bldg., 401 S. 12th Blvd., St. Louis, Missouri.

\*The Western Clergy Bureau is divided into two sections, dealing with different groups of States.

and God's image is left without God's spirit."

Dr. Cortlandt Myers wrote: "One of the electric bells in my house lately refused to ring. I could not discover the cause. A bellhanger, after some time spent over it, found that right up under the bell, so small as to be almost imperceptible, was a place where the point of contact was lost. That was the trouble. And so it is often in the church of Christ. Your batteries are all right in the cellar, your wires and machinery all right. But the point of contact is often defective."

7. The Bible says that the spirit is developed by meditation and prayer. They that wait upon the Lord renew their strength. They mount, they run, they do not become weary, they do not faint.

An old writer reminds us that Isaac's closet was a field. That David's closet was his bedchamber. That our Lord's closet was a mountain. And that Peter's closet was upon the house-top.

8. It is difficult in our crowded life to find time for meditation and prayer. But it can be done.

As Belle Kellogg Towne tells us:

"What though the weeks, the months,  
the years, fly swiftly round  
Like threads of silk on quick revolving  
wheel,  
Bearing the worker with them, till the  
ceaseless sound  
Of constant motion, bids him often  
feel  
Discouraged, worn and threadbare: still,  
midst all the days  
Through which he's borne so swiftly,  
'gainst his will,  
He cannot see the beauty of God's rays  
Through wefts he weaves; still, midst  
it all, if so he wills,  
There's time to pray."

\* \* \*

February 2. (Communion).

**Topic:** In Memoriam.

**Hymns:** Father, Again in Jesus' Name We Meet. Beneath the Cross of Jesus. According to Thy Gracious Word.

**Scripture Lesson:** Luke 22:7-23. Text: Luke 22:19. "This do in remembrance of me."

1. Christ was about to leave his disciples. He knew how much they would miss him. So he desired to leave them something that would recall their fellowship and turn their thoughts to him. So he instituted the Lord's Supper, and told them to observe it in remembrance of him.

2. This ordinance has not been neglected. In his *History of the Reformation*, D'Aubigne says: "The church at first was a community of brethren. All Christians were priests of the living God, with humble pastors as their guides. . . . Christianity and the reformation established the great principle of the equality of souls in the eyes of God."

At one time there was only one Roman Catholic on the Faroe Islands, an old woman. She had a little chapel all to herself, and once a year a priest was sent over from Denmark to administer the communion. It involved a journey of 400 miles.

3. The Communion reminds us of Christ's love. He lived and died for the human race. He loved us and gave himself for us.

John Brown, author of *The Self-Interpreting Bible*, said when he was dying: "Commend Jesus, there is none like Christ. I have been looking at him these many years and never could find a fault in him. Many a kind friend have I had, but none like him."

4. The Communion reminds us of Christ's sacrifice. The atonement is a great mystery, but it is a great fact, Christ died for our sins, as the apostle says, according to the scriptures.

The famous picture, Christ on Calvary, was on exhibition. A visitor was not impressed as he expected to be. As he was leaving, the attendant said, "You have not really seen it. Please return." The lights were turned on, and the central figure was brilliantly illuminated. The visitor felt as if he was on Calvary, and that the greatest tragedy in the world's history was being enacted before his eyes. He was overwhelmed with emotion, and said, "He died for me, for me."

5. The communion reminds us of Christ's expectations. Paul told the Christians at Ephesus that: Christ loved the church, and gave himself for it, that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

One day his wife read to Dr. Judson, the famous missionary, some newspaper notices in which he was compared to one of the apostles. He was exceedingly distressed, and said: "Nor do I want to be like them. I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar—only one who, tempted like as we are in every point, is still without sin. I want to follow him only, copy his teachings, drink in his spirit, place my feet in his footprints, and measure their shortcomings by these, and these only, O, to be more like Christ."

February 9. (Race Relations Sunday).

Topic: A Searching Question.

Hymns: God of Our Fathers, Whose Almighty Hand. Love Thyself Last. At Length There Dawns the Glorious Day.

Scripture Lesson: I Corinthians 13.

Text: Malachi 2:10. "Why do we deal treacherously every man against his brother?"

1. Nothing is known of the author of this book. Even the name is not a proper noun. The oldest Jewish tradition however, without adequate reasons, identifies the author with Ezra the Scribe.

2. This unknown author asks three significant questions. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother? They are appropriate questions to ask on Race Relations Sunday.

3. The last of these questions puzzled Lincoln. He could not understand why men should break faith with one another. "He was naturally disposed to think well of his race. His prepossessions were generally in favor of a man. He would rather love than hate him; in fact, it seemed as if he could not hate him if he would."

Ida M. Tarbell, in *The Life of Abraham Lincoln*, wrote: "Lincoln's kindly interest and perfect democratic feeling attached him to many people whom he never met save on the streets. Indeed, his life in the streets of Springfield is a most touching and delightful study. He concerned himself in the progress of every building which was put up, of every new street which was opened; he passed nobody without recognition, he seemed adways to have time to stop and talk."

4. Lincoln's humane attitude made him immortal. "The Emancipation Proclamation, with which Mr. Lincoln delighted the country and the world, on the first of January, 1863, will doubtless secure for him a foremost place in history, among the philanthropists and benefactors of the race, as it rescued from hopeless and degraded slavery so many millions of his fellow beings . . . Rarely does the happy fortune come to one man to render such a service to his kind—to proclaim liberty throughout the land unto all the inhabitants thereof."

5. Lincoln could not understand why he was misjudged. When it was reported that there was a plot to assassinate him, he had a talk with Congressman Rollins. "Pausing a moment, the smile which had just lighted up his face departed, and a certain melancholy expression took its place, and he said seriously and in language which he evidently felt: 'Rollins, I don't see what on God's earth any man would wish to kill me for, for there is not a human being living to whom I would not extend a favor, and make them happy if it was in my power to do so.'"

6. Lincoln knew that his work had not been completed. To the completion of his task let us dedicate ourselves. As Lincoln suggested in his Cooper Union address in 1860: "Let us have faith that right makes might, and in that faith let us to the end

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dare to do our duty as we understand it."

And in his second inaugural address, 1865: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

Let us say with Winfred Chesney Rhoades:

"Fly then, my flag, upon the heavenly breeze,

And be for ever beautiful and pure;  
Fly o'er this earth where feet so weary plod,

Say better days shall come for all God's poor,

And whereso'er thou flyest o'er lands or seas,

Call men to righteousness and peace, and God."

\* \* \*

February 16.

Topic: God's Limitations.

Hymns: O God of Bethel By Whose Hand. Now Thank We All Our God. God Moves in a Mysterious Way.

Scripture Lesson: Psalm 145. Text: Job 42:2. "I know that thou canst do everything."

1. Today many questions are asked about God. And most of them are difficult to answer, for intellectually we know very little about God.

2. Many are asking whether God is really omnipotent. Whether he can do the things that need to be done without delay. Job's answer was, Yes. Text. The Psalmist gives the same answer. He said, the eternal does whatever he pleases in heaven and earth. Psalm 135:6.

3. But God has his limitations. We



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may as well admit that he cannot do everything. His nature imposes some restrictions, and man imposes others.

4. God is good. This is his outstanding characteristic. Therefore he cannot be unkind. The Bible abounds in such statements as this, the eternal is good to all who look to him, and his compassion covers all he has made. Psalm 145:9.

5. God is holy. Therefore he cannot sanction or condone sin. Those who sin must suffer the consequences. Paul said, Make no mistake—God is not mocked—a man will reap just what he sows. Galatians 6:7.

6. God is intelligent. Therefore he cannot do anything foolish. His wisdom does not always coincide with ours. Paul says, For God ranks this world's wisdom as sheer folly. I Corinthians 3:19.

An Arab once asked God to permit him to train a tree in his own way, so that he might show how much better he could do it. Permission was granted. He worked a year, shielding the tree from every adverse breeze, tempering the sunshine, and cultivating the earth around its roots. But when the year was up the tree was stunted, and did not at all compare with the trees God had cultivated. God had allowed the winds to blow and the storms to descend upon his trees. They had flourished because of them.

7. God asks for our complete confidence. It is only as we cultivate that attitude that we can maintain our poise and serenity. When we cannot understand him, it is imperative that we should trust him.

In his 1939 broadcast, King George of England used this quotation: "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness, and put your hand into the hand of God. That shall be to you better than light, and safer than a known way'."

"I cannot always see the way that leads  
To heights above;  
I sometimes quite forget he leads me on  
With hands of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand."

\* \* \*

February 23. (Brotherhood Sunday).

Topic: Magnanimous Men.

Hymns: O God, Whose Love is Over All. Mine Eyes Have Seen the Glory. Christian Rise and Act Thy Creed.

Scripture Lesson: John 3:22-36. Text: John 3:30. "He must increase, but I must decrease."

1. Most people are biased. They do not form their opinions on evidence, but on their prejudices, upon their likes and dislikes.

In Herbert Spencer's *Biography*, we are told that he and Carlyle had nothing in common. Spencer took exception to everything that Carlyle said and did. He called his ideas absurd dogmas.

## WEDDING MUSIC

The first point that must be clearly understood, particularly by the layman, is that Holy Matrimony is a religious service. It is an occasion of great solemnity when two persons come together in the face of a company to be joined together as man and wife. It is a time when the congregation, rather than being entertained by musical compositions that may be sentimental but not devotional, should be on its knees asking God's blessing upon this union which he is about to create. It is true that this event is a joyful one, but its solemnity must not be overlooked. Once the fact is realized that this is a religious service the question of music should automatically resolve itself.

It becomes at once apparent that in such a service there can be no room for sentimental ballads. There are many fine preludes and chorals which could be used to lead the congregation to a devotional frame of mind while it is awaiting the arrival of the wedding party. If singing is desired, then employ the hymnal provisions for this service.

The church is trying through canon law to increase the respect for marriage through its restrictions upon the clergy. Shall we continue to destroy the solemnity of the service by surrounding it with music that is sentimental and romantic, but lacking in devotion?—Rev. John W. Norris, in *The Living Church*.

2. Sometimes bias goes to extreme lengths. January 30, 1661, the anniversary of the death of Charles I, the grave of Cromwell, with those of Ireton and Bradshaw, were broken open, the coffins dragged to Tyburn, where the mouldering bodies were hanged, and then thrown into a hole under the gallows, while their heads were set upon poles on the top of Westminster Hall.

3. Magnanimity is a beautiful trait. But it is as rare as it is beautiful. Only a truly noble soul can rejoice in the preferment or success of another. It is rare, but we find instances of it in every realm of life.

4. John the Baptist was magnanimous. After Jesus' interview with Nicodemus, he spent several months in Judea. He went from place to place teaching. John's disciples heard of it. They said to their master, He that was with thee, to whom thou hast borne witness, he baptizeth, and all men come to him. John's reply was fine. He said, Every man's work is assigned by God. I have said that I was not the Christ, Christ is the bridegroom, I am his friend. His success fills me with joy. He must increase, I must decrease.

5. Cuvier, the scientist, was magnanimous. W. M. Thayer says that Agassiz learned that Cuvier was preparing a work on the same plan as his own. He knew that if Cuvier's

work was given to the public there would be no sale for his own. Cuvier asked to see his material. Then he sent for Agassiz and showed him the material which he had collected. "I have examined your material," he said, "and it is so excellent, and your work so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

6. Disraeli, the statesman, was magnanimous. In his *Life of Carlyle*, Garnett says that honors came unsought to Carlyle in the later years of his life. Disraeli, then prime minister, surprised him by the offer of the Grand Cross of the Bath and a pension. Up to this time Disraeli, in Carlyle's eyes, had possessed but one redeeming virtue—he was not Gladstone. Now Carlyle could but "truly admire the magnanimity of Dizzy in regard to me. If there is anything of scurrility anywhere chargeable against me, he is the subject of it, and yet, see, here he comes with a pan of hot coals for my guilty head."

7. On this Brotherhood Sunday let us remember that magnanimity is a Christian trait. And let us exercise it. The world needs people with great souls, who can rise above all that is mean and weak, above resentment, injury and insult. People who are kindly affectioned one to another, who in honor prefer one another, who look not on their own things only, but also on the things of others.

\* \* \*

March 2. (Lent).

Topic: What Does the Bible Say About Sin?

Hymns: Jesus, the Very Thought of Thee. My Faith Looks Up to Thee. O Jesus, I Have Promised.

Scripture Lesson: Ephesians 2:1-10. Text: I John 5:17. "All unrighteousness is sin."

1. One of the outstanding features of modern life is the loss of the sense of sin. Many have no consciousness of guilt, and therefore do not feel the need of forgiveness.

Dr. William Adams Brown said that you will hear ministers preaching about almost everything except the forgiveness of sin. And you will find members of the congregation going to the pastor for advice on every subject under heaven except how to save their souls.

2. Many deny the fact of sin. Clarence Darrow, in *Crime, Its Cause and Cure*, says: "Man is in no sense the maker of himself, and has no more power than any other machine to escape the law of cause and effect. He does as he must. Therefore there is no such thing as moral responsibility in the sense in which this expression is ordinarily used."

Elbert Hubbard said that we are a part of the divine nebulae and can't go wrong.

3. But the Bible has a great deal to say about sin and sinners. Indeed that seems to be its main theme. It defines sin in a number of ways. Its most comprehensive definition is, All unrighteousness is sin. Or, as Moffatt

(Turn to page 70)

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## Sermon Calendar

(From page 68)

translates it, All iniquity is sin.

4. The Bible says that man is responsible for his actions. Listen to Paul, Each of us will have to answer for himself to God.

5. The Bible says that sin is a common trait. Listen to Paul, All have swerved, one and all have gone wrong, no one does good, not a single one.

6. The Bible says that sin involves guilt. Listen to Paul, All of us will have to stand before the tribunal of God, each of us then will have to answer for himself to God.

7. The Bible says that sin involves suffering. Listen to David, So long as I refused to own my guilt, I moaned unceasingly, life ebbed away, for thy hand crushed me night and day, my body dried up as in summer heat. Many a pang, he adds, falls to the ungodly.

8. The Bible says that sin is pardonable. Listen to David, Oh the bliss of him whose guilt is pardoned and his sin forgiven. Oh the bliss of him whom the eternal has absolved, whose spirit has made full confession.

9. The Bible says that sin can be eliminated. Listen to John, If we say we are not guilty, we are deceiving ourselves, and the truth is not in us; if we confess our sins, he is faithful and just, he forgives our sins and cleanses us from all iniquity.

10. Kipling wrote this warning:  
"I have thrown the throttle open and am tearing down his track;  
I have thrown it out to full-speed and no hand can hold me back!  
'Tis my arm controls the engine, though another owns the rail,  
But for once I'm in the open and the yard-lights pass and pale!

Light lost! Life lost! Flag, O flag the others back!  
Switch the wreck! Ditch the wreck!  
Dare any block his track?  
There creeps into the terminal the man who had his day,  
But I wonder, O my soul, just what his God will say!"

\* \* \*

March 9.

Topic: Damaged Souls.

Hymns: Praise the Lord, Ye Heavens Adore Him. O For a Closer Walk With God. I Need Thee Every Hour.

Scripture Lesson: Psalm 51. Text: Ecclesiastes 10:1. "A grain of folly mars wisdom and honor." (Moffatt).

1. Gamaliel Bradford wrote a book entitled, *Damaged Souls*. "As to spiritual damage," he says, "the universality of it must be admitted. . . . When I come to think over distinguished historical personages, or even Tom, Dick and Harry, whom we meet daily in the street, some element of imperfection presents itself."

2. He then reviews the reputation and character of seven Americans who were prominent, but not perfect.

Benedict Arnold was apparently a sincere patriot, but he was ambitious and greedy.

Thomas Paine was a lover of humanity, but he was combative, unfair and intemperate.

Aaron Burr was cordial and kindly, but he was over-fond of pleasure.

John Randolph was one of the great men of his time, but he was arrogant, avaricious, quick-tempered and vain.

John Brown was sincere and self-sacrificing, but ambition, which he identified with the will of God, was his defect.

Phineas Taylor Barnum was the greatest showman of them all, but he was vain and greedy.

Benjamin Franklin Butler was a man of courage, but he was dishonest and abusive.

3. The writer of Ecclesiastes puts a significant fact in a striking way. Text. One may have fine qualities, but a single defect will impair his character.

4. Paganism was tolerant of human defects. Its loftiest philosophy taught that the soul is imprisoned in the body and is not responsible for its defects.

5. Rationalism is tolerant of human defects. Its attitude is expressed in Charles Swain's lines:

"Take the world as it is!—there are good and bad in it,  
And good and bad will be from now to the end;  
And they who expect to make saints in a minute,  
Are in danger of marring more hearts than they'll mend."

6. Christian Science, and some other cults, deny the existence of human defects. They say evil is non-existent.

7. Christianity recognizes human defects. It is not tolerant of them. It insists they can be overcome. Bradford expresses its position when he says that damaged souls are not damned souls.

8. Christianity points to one who is able to save to the uttermost. It affirms that if we trust him, and co-operate with him, we shall ultimately become perfect as our heavenly father is perfect.

"The fault of today, beyond all others, for the religious field lies in lost faith about the divine ability to work miracles in our behalf. The man of today signs pledges, manufactures New Year's resolutions, and joins organizations; then expects by his own might, bolstered up and driven on by these paraphernalia, to be good. The old attitude, the right attitude, the New Testament way, was well put the other night by a small girl who prayed: 'Dear Lord Jesus, I've tried and tried to be a good girl all day and I've just been bad. You'll have to look after it tomorrow.'"

\* \* \*

March 16. (Stewardship Sunday).

Topic: Reasons for Liberality.

Hymns: Let Us With a Gladsome Mind. Master, No Offering. When Thy Heart With Joy O'erflowing.

Scripture Lesson: I Corinthians 16:1-9. Text: Romans 12:8. "He that giveth, let him do it with simplicity."

1. The Mosaic institution of tithes was not a new custom. It was a modification of one widely established. In Egypt, and in all the countries of Western Asia of whose laws there is any record, a tenth of the produce was given to the government for civil and religious uses. In Greece and Italy it

was given specifically to the temples. The Romans levied upon conquered nations a tithe for the support of their armies and the civil service. Mohammed exacted it as a part of the Moslem law, assigning it to the poor.

2. Contributions for benevolent purposes are steadily decreasing. What is the reason? In an article which the *Indian Witness* was preparing, the words "financial stringency" occurred. It was a reference to conditions in the United States. The typewritten copy read "financial stingency." The editor felt like allowing the amendment to stand.

3. Paul urged the Christians at Rome to give liberally. Moffatt translates the text, The contributor must be liberal. Dummelow renders it. Be generous.

4. This is Stewardship Sunday. It is an appropriate time to recount the reasons why Christians should be liberal givers.

a. Be liberal—the converted heathen are. Dr. Chamberlain said that the churches of the Reform Mission in India gave ten times as much, according to their income, as the churches in America.

b. Be liberal—be a co-operator. An American school-teacher, whose salary was \$1,000, lived on one-half, and with the other half supported a substitute in China. She felt that she was really two persons, and carried out her life-long desire to be a foreign missionary. She received a letter every week from her substitute, and prayed for her each day.

c. Be liberal—it will keep you from becoming penurious. A writer in the *Independent* said: "There is only one way a man who is accumulating money can keep himself from becoming its slave, that is to give freely. A friend of mine told me that S. B. Crittenden once said: 'I have just met Mr. Blank and I am scurrying over to Brooklyn and am going to give \$5,000 to the library. If I don't I am afraid I shall be as much a slave of my money as he is of his'."

d. Be liberal—it will keep you in touch with the master. Lowell sings: "The Holy Supper is kept indeed, In whatso we share with another's need; Not that which we give, but what we share, For the gift without the giver is bare. Who bestows himself with his alms feeds three— Himself, his hungry neighbor, and Me."

March 23.

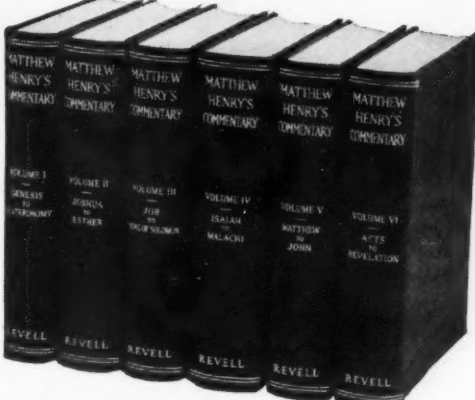
Topic: God and the Penitent.

Hymns: Ye Servants of God Your Master Proclaim. When the Weary Seeking Rest. I Heard the Voice of Jesus Say.

Scripture Lesson: Luke 15:1-10. Text: Luke 15:10. "There is joy in the presence of the angels of God over one sinner that repenteth."

1. Malice sometimes defeats itself. We have an instance here. By his kind deeds and loving words Jesus had attracted many sinners. The Pharisees, ever ready to blacken his reputation, insinuated that this proved that he was not what he claimed to be.

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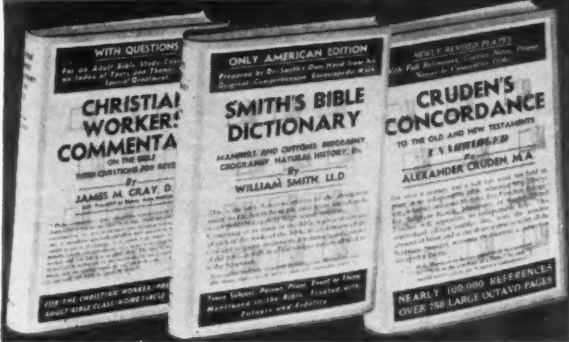
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3. There is much in these stories that is natural. The rejoicing of the shepherd. The rejoicing of the woman.

The rejoicing of the father. But the Pharisees must have been amazed at the statement of Jesus that there is joy in heaven over a repentant sinner.

4. It is amazing that God should be interested in sinners. We can understand him loving men as long as they were loyal, but not when they became disobedient. Nevertheless he has never ceased to love humanity.

In Jewish literature there is an interesting story. Abraham sat at the door of his tent. A stranger approached weary with age and travel. Abraham received him kindly and provided food for him. But when he saw that the





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man did not ask a blessing on the meal, he thrust him out of the tent, Then God asked Abraham where the stranger was. Abraham replied, "I thrust him away because he did not worship thee." God said, "I have suffered him one hundred years, and couldst thou not endure him one night?" Whereupon Abraham fetched the stranger back, and gave him hospitable entertainment and wise instruction.

5. But note it is the repentant sinner that heaven rejoices over. Jesus said he came not to call the righteous but sinners to repentance. Before one can be reconciled to God he must repent.

A southern editor was arrested for a political offense. His father secured signatures to a petition asking for a pardon. He took it to President Grant who signed the pardon. The father took the document to his son with much joy. But he refused to accept it.

7. Repent today. That will please God and cause the bells of heaven to ring. It will also bring happiness into your life.

Hugh Redwood, the English journalist, wrote: "Nine years ago I had no religious belief worth mentioning, and then, one Sunday night in my own home, and through the medium of a wireless sermon, Christ spoke, as it seemed, direct to me, and Jesus became to me a living personal saviour, and the central fact of my existence, as he is to me today. Now the years that have passed since that Sunday evening have been years of learning—how sure his promises are."

\* \* \*

March 30. (Passion Sunday).

Topic: Immortal Love.

Hymns: How Firm a Foundation. Immortal Love For Ever Full. Jesus, Thy Boundless Love to Me.

Scripture Lesson: Romans 8:31-39. Text: Romans 8:35. "Who shall separate us from the love of Christ?"

1. John 3:16 is without doubt the most popular verse in the Bible. And Romans 8:31-39 is the best exposition of that verse. It has been called a strain of glowing eloquence, a very song of triumph.

2. Paul asks three questions here. (1) If God be for us, who can be against us. Answer, He that spared not his son, how shall he not also with

him freely give us all things?

(2) Who shall lay anything to the charge of God's elect? Answer, When God acquits, who shall condemn?

(3) Who shall separate us from the love of God? Answer, There is nothing in heaven or earth, or in any other part of the universe, that is able to thwart God's purpose, or separate us from his love.

3. Paul says that the forces of evil cannot separate us from the love of God. He recognizes that there are evil beings in the universe, but he was persuaded that they could not do any harm to those whom God loves.

Socrates said of his enemies: "They may kill me, but they cannot hurt me." The Christian can say that of the forces of evil.

4. Paul says that the experiences of life cannot separate us from the love of God. They are strange and mysterious. "Life is like an old manuscript—we are not able to decipher it all now. But by and by we shall be able to read it all."

Lessing, the German poet, prayed: "Eternal providence, go thine inscrutable way; only let me never, on account of this inscrutableness, doubt or despair."

5. Paul says that death cannot separate us from the love of God. A Scotch Christian was dying. His sight was gone. He called for a Bible and said, "Turn to the eighth of Romans and set my finger at the words, Nothing can separate us from the love of God." Then he said, "Now, is my finger upon them?" "Yes," was the reply. Then he said, "Now God be with you, my children. I have breakfasted with you, I shall sup with my Lord Jesus tonight."

6. The love of God is the basis of our hope as we face the future. There are many pessimists who say, "Who will show us any good?" The answer is, "God."

"For neither life, nor death, nor things below,

Nor things above,  
Shall ever sever us, that we should go  
From his great love."

7. A modern poet prays:

"O peace of God, which I too little know,  
Shed thy cool balm upon the way I go,  
'My peace I give to you,' the Master said:

And should I then be filled with fear or dread?

Life may be troubled, or oppressed by wrong,

But a sure trust in God can make me strong;

I may with safety tread ways rough and wild,

Having his peace, because I am his child."

\* \* \*

April 6. (Palm Sunday).

Topic: A Call to Rejoicing.

Hymns: All Glory, Laud and Honor. Ride On! Ride On in Majesty. Rejoice the Lord is King.

Scripture Lesson: Luke 19:29-40. Text: Zechariah 2:10. "Sing and rejoice, O daughter of Zion."

1. Zechariah was a priest as well as a prophet. He was a contemporary of Haggai. Some 500 years B. C. these two men encouraged the Jews to rebuild the temple.

2. Zechariah had a series of visions, nine in all. In the third he saw a man with a measuring line about to survey Jerusalem. An angel informed him that multitudes would inhabit the city, that the Lord would be a wall of fire around about and the glory in the midst, that those who touched his people would touch the apple of his eye. No wonder Zechariah exclaimed, Sing and rejoice, O daughter of Zion.

3. I want to remind you of a truth we are apt to forget. It is that the Christian life may be and should be a joyous life.

4. The dominant note in the universe is joy. Heaven resounds with the music of the angels. All God's works praise him. The morning stars sing together. As Shakespeare says, "Each in its motion like an angel sings."

5. The dominant note in the Old Testament is joy. The Psalmist wrote, Be glad in the Lord and rejoice ye righteous, and shout for joy all ye that are upright in heart.

6. Jesus wanted his followers to be joyful. He said, These things have I spoken unto you that my joy might remain in you, and that your joy might be full. Ask, and ye shall receive, that your joy may be full.

7. Writing to the Philippians, Paul said, Rejoice always, and again I say rejoice.

8. Christians should cultivate and express joy. This spirit attracts. A Chinese could not be induced to attend Christian worship. But one day he went to the missionary and said: "I want to hear about your religion. I have never heard the words of it, but I have heard the laughter in your house, and in the houses of my countrymen who have embraced your faith. And if you have anything that makes people so joyous, I want it."

9. This is Palm Sunday. It should be a day of rejoicing. The first Palm Sunday was. As the procession moved toward Jerusalem the people sang, Hosanna, Blessed be the king that cometh in the name of the Lord. Let us not forget that our king dwells in our midst. That was what caused Zechariah to rejoice. It should make us rejoice.

(Turn to page 74)

# The American Tract Society

Rev. Edwin Noah Hardy, Ph. D.

**S**PECIAL attention is called to the removal of the society's headquarters to its new home, 21 West 46th Street. Ordinarily there is slight news value in a change of location but this removal is noteworthy. The new home is better located, much larger and far more commodious. The society required better equipment and ampler space for its expanding activities. That a century-old, debt-free society, in the midst of a prolonged financial depression, is renewing its youth and is planning for larger and more efficient service is significant.

## The Book Depository

The society is determined to become the depository of the very best books on the Christian faith in its various phases and activities. Not alone the books of its own publication but also a carefully selected list of the best of other publishers. It plans to have the presentation of these books so arranged that the buyer may readily find what he seeks. Special attention will be given to books of devotion and to faith building and soul-saving books. The society will have hymnals and standard publications in many languages. Book catalogues will be sent on application.

## The Society's Hymnals

An Italian Christian worker visiting Italy learned of a small evangelical church in a rural district. On investigation he found that an Italian family living a few years in Bridgeport, Connecticut, became interested in a mission because of the singing of hymns from the society's Italian hymnal. They were won to Christ and returning to Italy organized the church.

The publication of hymnals in many languages has been and now is one of the most rewarding of the society's activities. Many of these hymnals compare favorably with the best denominational publications. While the records are incomplete it appears that the society has published or subsidized more than ninety new or revised hymnals providing for general church use these costly publications which have won multitudes to Christ. Over a half-million copies of the English hymnal and New Testament combined have been sold.

## The Annuity Test

The society feels justified in claiming that its annuity contracts are among the best. The annuities are promptly and fully paid. The annuity funds specially safeguarded are amply

sufficient to meet every annuity obligation. The most valid test of an annuity program is the satisfaction of the annuitants. The society enjoys an intimate and delightful relation with its annuitants. There are no complaints and many expressions of satisfaction and in most cases the original amount of the annuity deposit is later substantially increased. And no wonder, for the annuity agreements provide a sure income for life and a gift to a worthy cause without loss, worry or other difficulties.

## Activities Summarized

In this brief review of the society's operations mention should be made of the depository of the best, most scholarly and popular evangelical literature in English and other languages; of the annual tract distribution of millions; of the specific mission to the foreign-speaking people, religiously neglected, yet constituting about one-third of our population; of gifts of Bibles to West Point cadets; of the library of ten thousand volumes at Ellis Island for the detained immigrants and deportees;

of the thirty colporteurs working among the immigrants and in house-to-house visitation; of the hymnals in various languages and especially of the society's grants of literature amounting the past fiscal year to \$54,510.28. This gratuitous distribution of Christian literature is one of the most important phases of the work of the society. It includes tracts by the tens of thousands for immigrants, World's Fair visitors, revival meetings, Bibles for West Point, literature for segregated groups in camps, hospitals, prisons, etc., subsidies for foreign-language periodicals and aid for missions, struggling churches and Christian workers unable to pay.

## Co-operation Solicited

The society is thus rendering a distinct and important ministry to the country, the churches and the cause of Christ doing that which to a very large extent would otherwise not be done. Dependent upon the gifts of individuals and churches, upon legacies and expired annuities and upon a diminishing investment return the society requires an increased income for its expanding activities. We are confident that the Christian public will generously contribute to this worthy organization. Will you?

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## Sermon Calendar

(From page 72)

His Imperial Highness the Grand Duke Alexander Michaelovich visited Cleveland just after the revolution. In an interview, he said: "One morning I woke up, realizing I had lost everything. Happily, I retained my soul, and so today I am powerful and wealthy and happy. My power and wealth are spiritual. Nothing can take them away from me."

"I will not doubt, though all my ships at sea,  
Come drifting home with broken masts and sails:  
I shall believe the Hand that never fails  
From seeming evil worketh good for me.  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes are shattered,  
I trust in thee."

\* \* \*

April 13. (Easter Sunday).

Topic: Intimations of Immortality.

Hymns: The Day of Resurrection. Christ the Lord is Risen Today. Crown Him With Many Crowns.

Scripture Lesson: I Corinthians 15:20-28. Text: II Timothy 1:10. "Who hath abolished death, and brought life and immortality to light."

1. Dr. Michael Pupin was one of America's leading scientists. He died in 1935, at the age of seventy-seven. He came to the United States at the age of sixteen. When he landed he had only five cents. But he progressed from "immigrant to inventor."

2. In what was probably his last interview, Pupin expressed his faith in divine intelligence, in continuous existence, and in a life beyond the grave.

3. Pupin believed in immortality because he believed in evolution. He said: "In biology man is revealed as a being who is constantly progressing from glory to glory, changing more and more, I believe, toward the spiritual image of his creator. Science finds that everything is a continuously developing and intelligent process."

4. Pupin believed in immortality because he believed in conservation. He said: "The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man, and endowing him with a soul, which is the reflection of his image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"

5. Pupin was asked what his conception of heaven was. He replied: "It is what scientists call the real world, and of which this world is only a picture."

6. In his second letter to Timothy, Paul says our saviour, Jesus Christ, has put down death, and brought life and immortality to light by the gospel. It is indeed inspiring to have his intimation of immortality confirmed by an eminent scientist.

7. Two deductions follow. a. We should not mourn unduly for those who have gone before. Cyprian, a bishop of the third century, wrote: "We ought not to mourn for those who are delivered from the world by the call of the Lord, since we know that they are not lost, but sent before us. . . . We may long after them, as we do for those who have sailed on a distant voyage, but not lament them."

b. We should not fear death. In his *Autobiography*, Dr. Lyman Abbott says: "On the 18th of next December I shall be 80 years of age. I look for-

ward to the great adventure, which now cannot be far off, with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow, looking forward with hopeful anticipation to the life before me."

Miss Cary wrote:

"One sweetly solemn thought  
Comes to me o'er and o'er;  
I'm nearer my home today  
Than I've ever been before!  
Nearer my Father's house,  
Where the many mansions be;  
Nearer the great white throne,  
Nearer the jasper sea!  
Nearer the bound of life,  
Where I lay my burden down;  
Nearer leaving my cross!  
Nearer wearing my crown!"

\* \* \*

April 20.

Topic: Involuntary Influence.

Hymns: Rejoice Ye Pure in Heart. Love Thyself Last. Father, I Know That All My Life.

Scripture Lesson: Matthew 7:15-27. Text: Matthew 5:16. "Let your light shine before men."

1. Mencius, a Chinese philosopher, lived 300 years before Christ. He said: "When one by force subdues men, they do not submit to him in heart. When he subdues them by virtue, in their heart's core they are pleased, and sincerely submit." He is suggesting that influence is stronger than force.

2. Influence is a potent factor. "I never remember that he preached to us except by example," said Sir Austen Chamberlin, of his father, Joseph Chamberlin. His two famous sons, both statesmen, revered beyond everything else the memory of the father who never preached.

3. There are two kinds of influence—voluntary and involuntary. The first depends upon the will, the second upon the character. The first is planned, the second is spontaneous.

4. Involuntary influence was a potent force in the ancient world. Gibbon, the historian, in analyzing the reasons for the early spread of Christianity, gave a large place to the pure morality and singular character of the members of the Christian community.

His opinion is confirmed by Athanasius, one of the Christian fathers. He said: "Among us you will find uneducated persons, artisans and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit it. They do not rehearse speeches, but show good works."

5. Involuntary influence is a potent force in the modern world. Bramwell Booth, the founder of the Volunteers of America, said: "We have again and again sought instances of working men who have been changed in their attitude to God by arguments on the evidences of Christianity, and we cannot recall one such instance. They are changed by the exhibition among their fellows of a cleansed character, an unselfish Christian love."

6. Jesus said to the first disciples and to us, Ye are the light of the world. . . . So let your light shine before men that they may see your good

works, and glorify your father who is in heaven.

7. May it not be that the church is making such slow progress because so many Christians are inconsistent?

Dr. Marcus Dodd, the English scholar, said: "Whatever immediate causes may be working toward an alienation of working men from the church, all these causes resolve themselves into the one standing cause of the partial failure of Christianity, that the profession of the religion of Christ is so enormously in excess of its practice. If working men, or any other class in society, found themselves in their ordinary life in contact with persons actually governed by the spirit of Christ, there would be no word of alienation from the church."

"Not what seems fair, but what is true; Not what we dream, but good we do; These are the things that shine like gems,  
Like stars in fortune's diadems.

Not as we take, but as we give,  
Not as we pray, but as we live;  
These are the things that make for peace

Both now and after time shall cease."

April 27. (Young People's Sunday).

Topic: The Problem of Conduct.

Hymns: Angel Voices Ever Singing. I Would Be True. Strong Son of God.

Scripture Lesson: Ecclesiastes 2:1-11. Text: Galatians 6:10. "As we have therefore opportunity, let us do good unto all men."

1. A great many books have been written about conduct. Some deal with the usages of polite society. Others deal with ethical considerations.

2. The Bible is a versatile book. Apparently it discusses every subject under the sun. It gives many maxims and rules concerning conduct. Many of these are impermanent, intended only for the generation to which they were addressed.

3. But it gives one permanent rule. It is found in both the Old and New Testaments, Thou shalt love thy neighbor as thyself. In his letter to the Galatians Paul states the rule in these words, So then as we have opportunity, let us do good to all men.

4. But Professor Parshley questions that rule. In his book, *Science and Good Behavior*, he says some rather startling things. a. Religion and philosophy are losing control of many, therefore new ethics are needed, based on science. b. According to science, conduct is motivated by one permanent aim—comfort. One's aim in life is attained if he succeeds in maintaining a favorable balance of comfort over discomfort. c. The trinity of scientific ethics is freedom, responsibility and knowledge. But scientific ethics are only for the educated. The mob must still be restrained. d. The modern scientist may be mistaken in both his facts and his conclusions. But so may the ancient lawgiver in his ideas of what constitutes eternal truth.

5. Parshley's rule of conduct is, Be comfortable. He says in substance, "The chief end of man is to be comfortable, and to enjoy himself for ever." His is not a new philosophy. Epicurus, who lived 300 years before

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Christ, taught that happiness is the chief good.

This rule was tried out by an Old Testament writer. He tells the result of the experiment in Ecclesiastes. He said, "The best thing for man is to eat and drink, and enjoy himself." But he reached this conclusion, "When I turned to look at all I had achieved, and at my toil and trouble, then it was all vain and futile."

6. The Christian rule of conduct is, Let us do good unto all men.

Count Tolstoy lived according to this rule. Without display, he was buried on a hilltop where he played as a child. The press dispatches said that perhaps in no world's clime was there ever displayed such reverence as was seen at his passing, by rich and poor alike. Through the daylight hours, and far into the night, they passed through the room where his form reposed.

7. Young people, which rule will you chose as the guiding principle of your life?

"It is not the deed we do,  
Though the deed be never so fair,  
But the love that the dear Lord look-  
eth for,  
Hidden with holy care  
In the heart of the deed so fair.

The love is the priceless thing,  
The treasure our treasure must hold;  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told."

May 4.

Topic: A Great Saying of Jesus

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## About Himself.

**Hymns:** Hail to the Lord's Anointed. Jesus, These Eyes Have Never Seen. Saviour, Blessed Saviour.

**Scripture Lesson:** John 15:1-14. Text: John 14:6. "I am the way, the truth and the life."

1. Jesus told the twelve he was going away. He said they knew where he was going and the way. But Thomas demurred. He said, Lord, we know not whither thou goest; and how can we know the way. Then Jesus uttered his great saying, I am the way, the truth and the life.

2. Jesus is the way. The way to God. Through long ages men had sought to find God, but with indifferent success. In his book, *Asiatic Christ*, Professor Buck says: "One of the great epics of the human race is India's search for God. Twenty-five centuries and more of amazing search."

Mozoomdar, a prominent Indian, said: "Who but the Eternal can reveal his character in relation to man? That character descends in Christ, for the enlightenment, regeneration and adoption of all men."

3. Jesus is the Truth. To Pilate he said, To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

Renan, in his famous *Life of Christ*, wrote: "Measure the religious doctrine of Jesus by that of the time and place he lived in, or that of any time or place. Yes, by the doctrine of eternal truth. Consider what a work his words and deeds have wrought in the world. Remember that the greatest minds have seen no farther, and added nothing to the doctrine of religion."

4. Jesus is the life. In his story of the Good Shepherd Jesus said, I am come that they might have life, and that they might have it more abundantly.

In his book, *Jesus, Man of Genius*, Professor Murry writes: "Jesus came that we might have life, and have it more abundantly. The old ways of approach to that life-giving stream are closed to many modern men. . . . But to know him after the flesh is to know him after the spirit; for we shall find that he was, in very truth, the ineffable word made flesh."

5. Let us walk in Jesus' way. Let us live according to the truth he taught. Let us receive eternal life as his gift.

"A hundred thousand tongues may discourse to you about the sweetness of honey, but you can never have such knowledge of it as by taste. So a world full of books may tell you the wonders of the things of God in religion, but you can never understand them exactly but by the taste of experience."

6. Walking in Jesus' way, we shall solve the riddle of life and pursue the path of eternal progress. Jesus has gone ahead. He is standing on the heights. He is saying to us, "Come up higher." If we follow him we shall attain.

As John Campbell Shairp sings: "Subtlest thought shall fail and learning falter, Churches change, forms perish, systems

## BIBLE MEASUREMENTS

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about a mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

Ezekiel's reed was nearly eleven feet.

A piece of silver, or a penny, was thirteen cents.

A shekel of silver was about fifty cents in value.

A shekel of gold was worth \$8.

A talent of silver was worth \$538.50.

A talent of gold was \$13,809.

A farthing was worth three cents.

A mite was worth less than a quarter of a cent.

A gerah was worth a cent.

An ephah or bath contains seven gallons and five pints.

A firkin was about eight and seven-eighths gallons.

A hin was one gallon and two pints.

An omer was six pints.

A cab was from three to five pints.

go;  
But our human needs, they will not alter;  
Christ, no after age shall e'er outgrow."

May 11. (Mothers' Day).

Topic: Our Mothers.

**Hymns:** Sweet Hour of Prayer. Nearer My God to Thee. Jesus, Saviour Pilot Me.

**Scripture Lesson:** Proverbs 1:1-9. Text: Proverbs 1:8. "Forsake not the law of thy mother."

1. Mothers' Day is a happy conception. The suggestion came from Miss Jarvis of Philadelphia. The day was first observed at Norfolk, Virginia, in 1908. The idea has met with universal approbation.

Mayor Reyburn, of Philadelphia, said: "I think it is one of the most beautiful ideas I have ever heard of. . . . I wonder why it was not thought of long ago."

2. While there was no Mothers' Day before 1908, mothers have always been honored.

The *Cleveland Press* said: "Much of history is but a futile attempt of mankind to do right reverence to motherhood. Poets have sung of it, painters and sculptors have sought unceasingly to transfix its inspiring spirit upon canvass, or in wondrous carvings of stone, religion has tried by aid of it to build a ladder to the stars, and yet the divinity of it surpasses our powers to express and almost our capacity to understand."

3. Famous Americans have given expression to their appreciation of their mothers.

John Quincy Adams said: "All that I am my mother made me."

Abraham Lincoln said: "All that I am, or hope to be, I owe to my mother."

William J. Bryan traced his leaning to spiritual things to the influence of a godly mother.

Henry Ward Beecher said: "The memory of my sainted mother is the brightest recollection of my early years."

Dwight L. Moody, speaking of his mother, said: "It is a very great honor to be the son of such a mother. When everything went against her, this was her stay—My trust is in God."

It is said that Walt Whitman's mother was his admiration and idol. He worked hard to support her in comfort. Her death was a blow from which he never recovered.

Andrew Carnegie said: "I owe a great deal to my mother. She was a seamstress, cook, washlady, and never until late in life had a servant. And yet she was a cultivated woman."

Thomas A. Edison said: "My mother was the making of me: the memory of her will always be a blessing to me."

4. But what about the modern mother? She is an entirely different person to the mothers of previous generations.

A story in the *Cleveland Plain Dealer* illustrates that fact. A lady met a little boy on the street. She asked him a number of questions. "Haven't you any home?" "And loving parents?" "Do your parents look after your moral welfare?" "Are they bringing you up to be a good and helpful citizen?" "Will you ask your mother to come and hear me talk on 'When Does a Mother's Duty to her Child Begin,' next Saturday?" The little boy could stand it no longer. He said explosively: "What's th' matter with you ma! Don't you know me? I'm your little boy."

5. Are the old loyalties still binding? Yes. The injunction of the text is still valid. Forsake not the law of thy mother. Or, as Moffatt translates it, Reject not your mother's directions.

\* \* \*

May 18. (Rural Life Sunday).

Topic: God's Gifts.

**Hymns:** When Morning Gilds the Sky. Sow in the Morn Thy Seed. We Plough the Fields and Scatter.

**Scripture Lesson:** Psalm 65. Text: Acts 14:17. "He is good, and gave us rain from heaven and fruitful seasons."

1. Paul and Barnabas were at Lystra. It was a typical heathen city. There were few Jews there, and not even a synagogue. The people were grossly superstitious.

2. Paul healed a cripple. Paul perceived that he had faith and therefore helped him. He probably had heard of the new religion and of the wonders performed through it.

3. The people were greatly excited. They said the gods had come down in the likeness of men. They called Barnabas Jupiter—he had an imposing appearance. They call Paul Mercurious—he was of insignificant appearance and was the chief speaker.

Jupiter was the principal deity of the Romans, the god of heaven. Mercurious was the herald and messenger of the gods.

(Turn to page 78)

## Our Case

*The Central Bureau for Relief of the Evangelical Churches of Europe, 297 Fourth Avenue, New York, New York. Chairman, Rev. William Hiram Foulkes, D.D.; treasurer, Richard B. Scandrett, Jr.; secretary, Antonia H. Froendt.*

THE Central Bureau for Relief of the Evangelical Churches of Europe was founded in Copenhagen, Denmark, in 1922, at a conference of European and American church leaders, to function thereafter as the international and interdenominational agency of the Protestant churches for interchurch aid. The American office was opened in November of the same year under the guidance of Dr. Chauncey W. Goodrich, the wartime pastor of the American Church in Paris. The central, or Geneva, office of the bureau was placed under the care of Prof. Adolf Keller, then secretary of the Swiss Church Federation. The Central Bureau is authenticated by the Federal Council of Churches; it acts as the official international relief agency of the Alliance of Reformed Churches; and in 1934 it was formally adopted as the relief arm of the American Section of the Universal Christian Council for Life and Work.

Administratively the Central Bureau is very simply organized. Its governing body is the International Executive Committee which passes on appeals for relief and makes investigations on the field, when necessary. In America the administration consists of an executive committee of appointed representatives from the churches who support its program. Prof. Adolf Keller, director of the Geneva office, is now the only full-time salaried officer. The New York office operates with the part-time services of its secretary, Miss Froendt.

### Our Task

From the very beginning, the Central Bureau faced an Herculean task. 1922 was the year of the inflations. The currency debacle left no European country untouched; in the defeated countries practically every endowment fund or other accumulated resources of both lay and church institutions and schools were wiped out. The savings of two hundred years evaporated in three months.

Opposed to five or six "helping countries" there were fifteen stricken countries, in three of which—France, Belgium and Poland—actual war devastation had destroyed from forty to sixty per cent of the Protestant church and institutional buildings. The flow of generosity set in very quickly after

the founding of the bureau. The gifts during the first two years were contemporary with the large funds raised specially for the devastated regions in France and Belgium. Up to the end of 1929 America's share was considerably larger than that of the "helping countries" abroad. Since then, Europe took an increasing share in the work of interchurch, particularly in carrying the enormous load of refugees of the last five years. Receipts from America (other than for rebuilding of devastated areas) totalled a little over a million in 1939, and about twice that from Europe, chiefly Switzerland, Great Britain and Holland.

(It is impossible to assess the effect the new war will have.)

### From Our "Case Book"

Despite the fact that the available resources were never commensurate with the needs, it is safe to say that the bureau has indeed stood like "a mighty bulwark" between the evangelical churches in the stricken countries and the ruin which threatened them on all sides. When the evangelical ministry was decimated because of war losses in personnel and the crippled condition of the seminaries (some of whom had no textbooks left), the bureau was able, through a generous gift from the Rockefeller Foundation to finance 250 theological students for a period of three years, and again another 175 for a like period, thus helping substantially to rebuild the Christian ministry in Europe. When the only Protestant college of Spain, "El Porvenir," was faced with sudden foreclosure, the then director of the New York office, Dr. Goodrich, and Prof. Keller succeeded in raising \$20,000 in less than a month. On Christmas Eve they transmitted the money, which meant the salvation of this famous school, in whose cellars over a score of priests and nuns were hidden during the anti-clerical riots in 1932, and which remains today as a Protestant bulwark in a devastated and impoverished land.

### The Bureau Makes History

Twice the Central Bureau has made international history. First, when an indemnity was obtained from Premier Mussolini for the confiscated land and buildings of a Protestant orphanage

(Treffen) which was caught on the wrong side of the border when the Tyrol was separated from Austria. It is the *only* instance of its kind to date. Second: when the bureau helped to rescue the Russian Christian refugees in Harbin and aided in their transfer to the Paraguayan Chaco and the Matto Grosso of Brazil.

The Protestant minorities in Poland, Austria, Czechoslovakia, France, Belgium, Greece, and the Balkan States have been the constant care and concern of the bureau. Scores of small institutions, churches, and schools testify to the timely help which was furnished by the Geneva office, often at the fifty-ninth minute of the eleventh hour. The only welfare institutions of the indigenous Polish Evangelical church at Cieszyn owes its continued existence to the intervention of the bureau when government action threatened the sequestration of the newly acquired property. But it is unbecoming to keep on "blowing our own horn," particularly when we are conscious of the inadequacy of our efforts in meeting the grave international crisis which has again startled the whole Christian world. It would be well if that Christian world became so truly concerned that concerted action would at last back up consistently the much talked of, but not often materialized "Protestant Solidarity." Only in that way can any dent be made, for instance, on the "Kulturkampf" now being fought out between the "ideologies" and Christianity.

### Developing Evangelical Responsibility

Mutual sympathy and concern exist, but they are sporadic; there is not that sustained consciousness of a common mission which says to itself: "We have to perform first the task which has been laid upon us in our own fellowship and sphere, but we must never lose sight of the fact that we are but a part of a far larger Christian fellowship whose component forces are marching toward the same goal, and though they walk in other ways than our own, if their advance is impeded or their footsteps falter, the whole procession is retarded by that much." To build up and consolidate this feeling of mutual evangelical responsibility in the field of relief is the objective of the Central Bureau for Relief, as it is that of the Federal Council of Churches to interlock the American Protestant Churches and that of the Universal Christian Council for Life and Work to bring the united mind of Protestant Christendom to bear on the many fundamental problems, social, organizational, or ecclesiastical, which confront the Church of Christ in the world today.



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### Sermon Calendar

(From page 76)

4. The priest of Jupiter prepared to offer sacrifice to Paul and Barnabas. He brought oxen and garlands to the gates. But Paul implored him to desist. He said they were men of like passions with the rest.

5. Paul said further that they had come to urge the people to turn to the living God who had made heaven, and earth, and sea. He had suffered all nations in the past to follow their own inclinations. But he had not left himself without witness.

5. What was that witness? God had been a bountiful giver. He had given rain and fruitful seasons. He had bestowed food and joy to their heart's content.

7. God has revealed himself in nature. The recurring harvests testify to the fact that an intelligent and beneficent being is directing the universe. Yet many fail to recognize him.

"One asked a sign from God; and day by day

The sun arose in pearl, in scarlet set.

Each night the stars appeared in bright array,

Each morn the thirsting grass with dew was wet,  
The corn failed not its harvest, nor the vine—

And yet he saw no sign."

8. One purpose of Rural Life Sunday is to remind us of God. God is constantly speaking to us. As Samuel Adams sings:

"God speaks to me  
In glow of dawn's auroral light,  
Clouds drifting o'er the blue of sea  
And stars at night.

Seeds break the soil.  
Stem, leaf and buttercup appear.  
In quiet moves the Maker's toil  
Throughout the year.

Man's voice I know  
Through chattering mart and roar of mill,  
But silent as the flake of snow,  
God's voice is still."

\* \* \*

May 25. (Memorial Sunday).

Topic: Tearful Triumphs.

Hymns: Our Fathers' God, From Out Whose Hand. Stand Up, Stand Up For Jesus. My Country 'Tis of Thee.

Scripture Lesson: II Samuel 18:24-

33. Text: II Samuel 19:2. "And the victory that day was turned into mourning."

1. History records many rebellions. In the second book of Samuel we read of a rebellion against David. It was headed by his son Absalom. He undermined the loyalty of Israel. But in a great battle his army was defeated, and he was killed.

2. That was a notable triumph for David. But it was a tearful triumph. David lost his son and he was overcome with grief. Other fathers lost their sons. And the victory that day was turned into mourning unto all the people.

3. All war victories are tearful triumphs. The British had won the battle of Salamanca. Lord Hill saw a soldier looking with a sad face upon the mingled thousands of French and English. He asked, "What are you thinking, my man?" "I was thinking, my lord," he replied, "how many widows and orphans I have made this day."

4. There was a rebellion in the United States in 1861. The north accepted the challenge of the south with confidence. She felt that her cause was just, that the enemy would soon yield, that victory was certain. President Lincoln was of that opinion. In his proclamation calling for 75,000 troops, he asked the men to enlist for three months only.

5. This confidence was rudely shaken. The war lasted years instead of months. Nearly 4,000,000 were engaged in the struggle. More than 500,000 men died of wounds and disease. There were times when defeat threatened the north.

6. The day of victory was a day of triumph. But it was a tearful triumph. Thousands of homes were plunged into mourning. The joy of victory was tempered by the sorrow of bereavement.

President Lincoln wrote a letter to a mother who gave all of her sons to her country. He wrote: "I have been shown, in the file of the War Department, a statement that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from your grief for a loss so overwhelming. But I cannot refrain from tendering you the consolation which may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and the lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom."

7. This is Memorial Day. The practice of honoring dead soldiers can be traced back to the Greeks. Their law required that homage should be paid them. Their bones were gathered and enclosed in cypress coffins, and services were held at which noted orators spoke of their deeds.

8. We observe Memorial Day that we may recognize the patriotism and heroism of those who died, not only in the Civil War, but in all the wars of the United States.

"We mourn for all, but each doth think

of one  
More precious to the heart than aught  
beside—  
Some father, brother, husband, or some  
son  
Who came not back, or coming, sank  
and died.  
In him the whole sad list is glorified."

June 1. (Whit Sunday).

**Topic:** What Does the Bible Say About the Holy Spirit?

**Hymns:** Spirit Divine, Attend Our Prayers. Our Blest Redeemer Ere He Breathed. Spirit of God, Descend Upon My Heart.

**Scripture Lesson:** John 16:1-15. Text: John 16:13. "He will guide you into all the truth."

1. In Acts 19 a unique incident is recorded. When Paul reached Ephesus he asked the disciples, Did you receive the Holy Spirit when you first believed? They replied, No. We have not even heard that there is a Holy Spirit.

2. Modern Christians seem to be as ignorant as they about the Holy Spirit. Very seldom is he mentioned in the pulpit. Very little is said about him in religious literature. Therefore for the average Christian he does not exist.

3. It may be informing and helpful to discuss what the Bible says about the Holy Spirit. There is such an abundance of material that it will be impossible to cover the subject adequately.

4. The Bible says that the Holy Spirit changes men. He convicts of sin, and he imparts spiritual life.

Mr. Wheeler, superintendent of the Indianapolis Rescue Mission, was irreligious in his youth. He said: "I heard an old man tell of Jesus and salvation. There is something I have never tried, I thought. Something in me said, 'Try it.' That was the Holy Spirit."

5. The Bible says that the Holy Spirit instructs men. Jesus said, He will teach you everything. He will guide you into all truth.

6. The Bible says that the Holy Spirit directs men. The apostles depended entirely on him for guidance.

7. The Bible says that the Holy Spirit helps men. Jesus called him the Paraclete. That is translated Comforter in the authorized version. A better translation is Advocate or Champion.

Canon Shepherd wrote: "The greatest fact of experience and history that I have learned is this, that when the storms are really out, and man is up against all that flesh and blood can endure, there is within him a mysterious force, on which he can draw." That is the Holy Spirit.

8. The Bible says that the Holy Spirit is essential in Christian work. Jesus charged his disciples not to leave Jerusalem until they had received the father's promised gift.

9. The Bible says that the Holy Spirit is available to all. Jesus said, If you then, imperfect as you are, know how to give your children gifts that are good for them, how much more will your father who is in heaven give the Holy Spirit to those who ask him?

10. Paul asked the Corinthian Christians a searching question. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? That question might well be put to modern Christians.

When he was publisher of the *Youth's Companion*, Mr. Ford said: "The most profitable question to consider is, What progress have you made in the spiritual life? . . . The growth of the Holy Spirit in the soul is the only thing that can give true and lasting satisfaction."

11. We might well pray with Harriet Beecher Stowe: "Abide in me; o'ershadowed by thy love

Each half-formed purpose and dark thought of sin  
Quench, ere it rise, each selfish, low desire,  
And keep my soul as thine—calm and divine."

\* \* \*

June 8. (Children's Day).

**Topic:** The Ministry of Children.

**Hymns:** With Happy Voices Ringing. I Think When I Read. The Wise May Bring Their Learning.

**Scripture Lesson:** Luke 2:41-52. Text: I Samuel 2:18. "But Samuel ministered before the Lord."

1. One of the attractive features of the Bible is its stories. They deal with all phases of life. They are both interesting and instructive.

2. The story of Samuel is enthralling. The prayer of Hannah. The consecration of the child. The mother's song of gratitude. Her yearly visits to the sanctuary. The ministry of Samuel as a child. His subsequent life as a leader of his people. These are the leading features of a story that always charms.

3. Samuel ministered before the Lord. That suggests our topic, The Ministry of Children. "Take the children from the world," said Longfellow, "let their sweet and blessed ministry cease, then the past would be a desert, and the future dark indeed."

A minister said: "This would be a terrible world if it were not embellished with little children."

4. Children have been called the Ozone of Life. The special function of ozone is to purify. The germs of decay and disease are rendered harmless by it. The moral atmosphere of the world is far from perfect, but it would be far worse were it not for the purifying influences of children.

Mark Guy Pearse, a popular English minister and writer, said: "One of the best men I know told me that one Christmas Eve he had gone into a public house drunk. The parlor door opened, and he saw the children merry with their Christmas presents. He thought of his own children, and hurried back home to find them trying to amuse themselves with an old toy. They crept affrighted to their mother. That contrast broke his heart and cured him of the drink habit."

5. Children have been called Sunbeams on a Wintry Sea. Life is sometimes a wintry sea. Then the sunbeam of a child's smile, or laugh, or loving word breaks forth, and it is right again.

A merchant failed in business. He



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went home in great agitation. "I am ruined, I am beggared, I have lost my all," he exclaimed. "All," said his wife, "No, I am left." "All, papa," said his eldest boy, "here am I." "And I too," said his little girl running up and putting her arms around his neck. "God forgive me," said the merchant, "I have not lost all." And he took courage and began life afresh.

6. Children have been called God's magnets. The special function of a magnet is to attract, to draw. Children are indeed God's magnets for they attract others to him.

A newspaper man spent his Sundays at home. His little son went to Sunday school and to church. One Sunday he invited his father to go with him. The mother said: "Your father would not know how to behave in church, my boy, he's been out so long." But the importunity of the boy aroused the father's sense of duty, and he responded.

7. Let us value the ministry of children. Let us thank God for them.

"The children that are in the world keep us from growing old and cold. They cling to our garments with their little hands, and impede our progress to petrification. They win us back with their pleading eyes from cruel care. They never encumber us at all."

\* \* \*

June 15.

Topic: Safety First.

Hymns: Dear Lord and Father of Mankind. 'Mid All the Traffic of the Ways. He Leadeth Me, O Blessed Thought.

Scripture Lesson: Psalm 62. Text: Proverbs 19:2. He that hasteth with his feet sinneth.

1. A few years ago the slogan "Safety First" was displayed everywhere. It is needed today more than ever. The spirit of haste dominates modern life.

2. Even recreation is made strenuous. One can sympathize with Margaret Fishback as she writes:

"Dear God, why can't the man relax? Must he continue thus to tax His helpless guests' mentalities With energetic games like these?"

A party used to be for fun,  
But now a docile guest must run  
From bridge to bagatelle, to chess,  
Her arches flat with weariness.

And when I've worked hard all day long,

I can't help thinking he is wrong  
Who drives me, in the name of pleasure,  
To labor through my hours of leisure."

3. There is menace in this speed craze. We should not forget that the power to go may prove to be the most disastrous power we possess.

A railroad engineer said: "Talk about the power to go; I tell you what counts in my line of business is the power to stop, and to stop quickly."

4. The speed craze results in frequent accidents. In a Boston subway a man rushed for a moving train, and knocked a woman who stood in his way under the wheels. He made his train, but his haste cost a life.

A car was driven at high speed along

a road that paralleled a railroad track. The driver was racing an express train. He turned to cross the track, but the train struck the car and all the occupants were killed.

5. The speed craze shortens life. Before his death, Senator Tillman took occasion to give his fellow-senators a little sermon on the excesses of American life. He said: "Since I was paralyzed four years ago, and read my own obituary, twenty-three senators, including Vice President Sherman, most of them younger men than I, have died. There is no doubt in the world, to my mind, that this great mortality among us is due to the way we live in Washington."

6. We shall live longer if we put safety first. "The crying need of the present day," says Dr. Starr, "is a realization that we live too fast, that we work too hard, that we strive too intensely, that we feel too keenly. Moderation, not excess, leads to health."

7. One of the proverbs reads, He that hasteth with his feet sinneth. The marginal reading is, He that hasteth with his feet misseth the way. Moffatt translates it, To be hasty is to miss the mark. That is a good motto for this summer, and indeed for the rest of our lives.

\* \* \*

June 22.

Topic: Earthen Vessels.

Hymns: O Thou Whose Perfect Goodness Crowns. I Am Trusting Thee, Lord Jesus. Behold a Stranger at the Door.

Scripture Reading: II Corinthians 4:1-10. Text: II Corinthians 4:7. But we have this treasure in earthen vessels.

1. In this chapter Paul describes the conditions under which he lived and worked. His body was frail. He was troubled, perplexed, and persecuted. But he met these handicaps with faith and courage for the sake of those to whom he ministered.

2. He said Christians have a treasure in earthen vessels. The treasure is the knowledge of the glory of God, as revealed in Christ Jesus. The vessel is the imperfect human body.

3. The text suggests that Christians are human. They are not a different order of beings, but they have a new attitude and a new impulse.

Dr. Grenfell said: "My tastes did not all alter because I had become a Christian." Neither did ours.

4. Being human Christians are imperfect. They have physical disabilities, limitations and besetting sins, imposed by ancestry, environment and habit.

5. Being human Christians are undeveloped. Paul said he had not yet attained, nor was he already perfect.

6. The critic should bear in mind that Christians have this treasure in earthen vessels. Too often he forgets that.

A preacher was announcing Cowper's hymn, "God Moves in a Mysterious Way." He came to the line, "Judge not the Lord by feeble sense." He read it, "Judge not the Lord by feeble saints." That was a faulty reading, but it was a wise admonition.

7. This saying of Paul's should be

borne in mind by the Christian. It suggests three important truths.

a. The Christian has a treasure. It is of supreme worth. It is the most valuable thing in the universe. It is the pearl of great price.

b. The Christian's imperfections make the treasure more conspicuous. We have this treasure in earthen vessels, says Paul, that the surpassing greatness of the power may be of God and not of us.

c. Slowly but surely the Christian is being transformed. According to Paul, Christians are predestinated to be conformed to the image of Jesus.

8. We shall portray Christ better and serve him more nobly as we know him better and love him more.

While Dore was painting a picture of Christ, a lady entered his studio. The wonderful face arrested her attention. She said: "I think you could not paint such a face of Christ unless you loved him." Dore exclaimed: "Unless I love him, ah, madam, I trust I do, and that most sincerely. But as I love him more I shall paint him better."

"Little I have to give, O Lord," one cried,

'A wayward heart that oft hath thee denied;

Couldst thou with such a gift be satisfied?"

Yet, when the soul had ceased its mournful plaint,

God took the love that seemed so poor and faint

And from it made a saint."

\* \* \*

June 29. (Nature Sunday).

Topic: Green Pastures.

Hymns: My God, I Thank Thee Who Hast Made. This is My Father's World. The Lord My Shepherd Is.

Scripture Lesson: Mark 6:30-46. Text: Psalm 23:2. He maketh me to lie down in green pastures.

1. Psalm 23 is a gem. It is a psalm of reflection. A psalm on the loving care of God. A psalm of simple and unclouded confidence in God. A psalm unrivalled for calm serenity and perfect faith.

2. The psalm is brief. But it deals with many phases of life. Care. Rest. Guidance. Restoration. Comfort. Satisfaction. Confidence. Resolve.

3. Today we confine our attention to one phase of the psalm, that of rest. The text suggests that God gives opportunities for rest, recuperation and reflection.

4. We need periods of rest. This is a restless age. At the time of the Titanic disaster, the *Ohio Journal* said that the two biggest devils of this age are hurry and luxury.

In her poem "Tired" Fanny Stearns Davis Gifford says:

"No, do not ask me to be wise.

I have no thoughts at all.

Only that life is swift, and flies

Shadow-like, strange and small.

Only that I am less than dew,

And frailer than a fern.

I have forgotten all I knew

Of certainty. To learn

This much is harder than I guessed.

I will not pass for wise.

I am too tired for a quest,

Too sleepy for surmise."

# Church Calendar and Service Guide

## July 1940 - - - June 30, 1941

**T**HIS calendar has been compiled from the practices of the various branches of the Christian church with one very noticeable addition. It runs from July first through the following June. Note the divisions of the year in this period into natural periods for worship and administration. These periods are.

1. **Refreshment and re-creation.** This period includes the weeks of July and August. These months are recognized as vacation time by churches and individuals. We believe that acceptance justifies their recognition in a church calendar.

2. **Kingdomtide.** Here we follow the recommendation of the Federal Council of the churches of Christ in America. It is the time for organizing the local church for the year's work. It begins with Labor Sunday and continues to Advent.

3. **Advent.** These four Sundays are designated by the historic church calendar.

4. **Epiphany.** Here again the historic calendar recognizes a definite season which runs from Epiphany to the beginning of Lent.

5. **Lent.** It begins with Ash Wednesday and is concluded with the eve of Easter.

6. **Easter tide.** The season of the resurrection. It begins with Easter and continues to Whitsunday.

7. **Whitsuntide.** This begins with Whitsunday (Pentecost) and continues until the Easter season. It is a period for expression in such days as Children's Day, Mother's Day, Nature Sunday, etc.

### 1940

**Refreshment and re-creation.** This summer period which is a definite phase in the cycle of the church year includes the months of July and August.

### JULY

July 7—Seventh Sunday after Trinity.

July 14—Eighth Sunday after Trinity.

July 21—Ninth Sunday after Trinity.

July 28—Tenth Sunday after Trinity.

### AUGUST

August 4—Eleventh Sunday after Trinity.

August 11—Twelfth Sunday after Trinity.

August 18—Thirteenth Sunday after

Trinity (Old Home Church Sunday).

August 25—Fourteenth Sunday after Trinity.

**Kingdomtide:** A period of building all programs of the church. The season extends from the first Sunday in September to Advent.

### SEPTEMBER

September 1—First Sunday in Kingdomtide (Labor Sunday).

September 8—Second Sunday in Kingdomtide.

September 15—Third Sunday in Kingdomtide.

September 22—Fourth Sunday in Kingdomtide.

September 29—Fifth Sunday in Kingdomtide (Religious Education Week).

### OCTOBER

October 6—Sixth Sunday in Kingdomtide (World Communion Sunday).

October 13—Seventh Sunday in Kingdomtide.

October 20—Eighth Sunday in Kingdomtide.

October 27—Ninth Sunday in Kingdomtide (Sunday preceding Reformation Day).

### NOVEMBER

November 3—Tenth Sunday in Kingdomtide (World Temperance Day).

November 10—World Peace Sunday.

November 17—Twelfth Sunday in Kingdomtide (Men and Missions Sunday).

November 25—Thirteenth Sunday in Kingdomtide.

**Advent Season.** Always Four Sundays.

### DECEMBER

December 1—First Sunday in Advent.

December 8—Second Sunday in Advent (Bible Sunday).

December 15—Third Sunday in Advent.

December 22—Fourth Sunday in Advent (Sunday before Christmas).

December 29—First Sunday after Christmas.

### 1940

**Epiphany Season.** From Epiphany until the beginning of Lent.

January 5—Second Sunday after Christmas (Twelfth night or Epiphany Eve).

January 12—First Sunday after

Epiphany (Missionary Day).

January 19—Third Sunday after Epiphany.

January 26—Fourth Sunday after Epiphany.

### FEBRUARY

February 2—Fifth Sunday after Epiphany.

February 9—Sixth Sunday after Epiphany (Septuagesima) (Race Relations Day).

February 16—Seventh Sunday after Epiphany.

February 23—Eighth Sunday after Epiphany (Brotherhood Day).

**Lenten Season.** Begins with Ash Wednesday and continues to the eve of Easter.

February 26—Ash Wednesday (Beginning of Lent).

### MARCH

March 2—First Sunday in Lent.

March 9—Second Sunday in Lent.

March 16—Third Sunday in Lent.

March 23—Fourth Sunday in Lent.

March 30—Passion Sunday.

### APRIL

April 6—Palm Sunday.

April 11—Good Friday.

**Easter tide.** From Easter to Whitsunday.

April 13—Easter Day.

April 20—First Sunday after Easter.

April 27—Second Sunday after Easter.

### MAY

May 4—Third Sunday after Easter.

May 11—Fourth Sunday after Easter.

Easter (Mother's Day. Festival of the Christian Home).

May 18—Fifth Sunday after Easter (Rogation Sunday).

May 22—Ascension Day.

May 25—Sunday after Ascension.

**Whitsuntide:** This extends from Whitsunday to the Vacation period.

### JUNE

June 1—Whitsunday (Pentecost) (Christian Unity Sunday).

June 8—Trinity Sunday (Children's Day).

June 15—First Sunday after Trinity.

June 22—Second Sunday after Trinity.

June 29—Third Sunday after Trinity (Nature Sunday).



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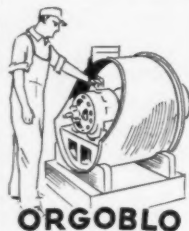
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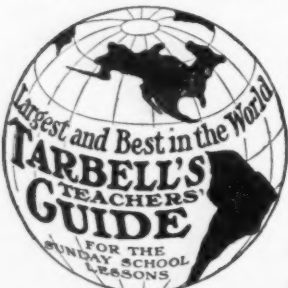
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## Table of Movable Dates

To aid ministers in seeing the church years ahead this table is included. It gives dates of the movable festivals through 1946.

Year	1st Sunday in Advent	Ash Wednesday	Easter	Whit-Sunday	Trinity Sunday
1940	Dec. 1	Feb. 7	Mar. 24	May 12	May 19
1941	Nov. 30	Feb. 26	Apr. 13	June 1	June 8
1942	Nov. 29	Feb. 18	Apr. 5	May 24	May 31
1943	Nov. 28	Mar. 10	Apr. 25	June 13	June 20
1944	Dec. 3	Feb. 23	Apr. 9	May 28	June 4
1945	Dec. 2	Feb. 14	Apr. 1	May 20	May 27
1946	Dec. 1	Mar. 6	Apr. 21	June 9	June 16
1947	Nov. 30	Feb. 19	Apr. 6	May 25	June 1

### THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

#### Fixed Festivals

December 24—Christmas Eve.  
December 25—The Nativity.  
January 1—Festival of the Christening. New Year's Day.  
January 5—Twelfth Night: Epiphany Eve.  
January 6—Epiphany.  
February 2—Presentation of Jesus in the Temple.  
March 25—The Annunciation.  
August 6—The Transfiguration.  
October 31—Reformation Day.<sup>1</sup>  
November 1—All Saints' Day.  
November 2—All Souls' Day.

#### Movable Festivals

Advent—Beginning the Sunday nearest November 30.  
Easter Day—Always the first Sunday after the full moon which happens upon or next after March 21.  
Ash Wednesday—The beginning of Lent. The forty-six days before Easter.  
Passion Sunday—Two Sundays before Easter.  
Maundy Thursday—In Holy Week.  
Good Friday—In Holy Week.  
Palm Sunday—The Sunday before Easter.

Ascension Day (Holy Thursday)—Forty days after Easter.

The Sunday After Ascension Day—Next before Whitsunday.

Whitsunday or Pentecost — Fifty days after Easter.

Trinity Sunday—The Sunday after Pentecost.

Kingdomtide—Beginning the Sunday after Trinity.

#### Other Movable Festivals

The following days, of varying significance and recognition, are coming to be frequently observed:

Men and Missions Sunday—Third Sunday in November.

Bible Sunday—The Second Sunday in Advent.

Christmas Sunday<sup>2</sup>—The Fourth Sunday in Advent.

Missionary Day<sup>1</sup>—The First Sunday after Epiphany.

Race Relations Day<sup>3</sup>—The Sunday nearest February 12 (Lincoln's Birthday).

Brotherhood Day<sup>8</sup> — The Sunday nearest February 22 (Washington's Birthday).

The World Day of Prayer<sup>1</sup>—The First Friday in Lent.

The Day of Prayer for Students<sup>5</sup>—The Third Sunday in February.

Stewardship Day<sup>1</sup>—The Fourth or some Sunday in Lent.

Rural Life Sunday<sup>6</sup>—The Fifth Sunday after Easter.

Young People's Day<sup>1</sup>—Some Sunday in Eastertide.

The Festival of the Christian Home<sup>1</sup>—The Second Sunday in May.

Christian Unity Sunday<sup>1</sup> — Whitsunday (Pentecost).

Children's Day—The Second Sunday in June.

Nature Sunday<sup>1</sup>—The last Sunday in June.

Labor Sunday<sup>3</sup>—The Sunday before Labor Day.

World Temperance Day<sup>9</sup>—The Sunday nearest the first day of November.

World Peace Sunday<sup>3</sup>—The Sunday before Armistice Day, November 11.

Thanksgiving Sunday—The Sunday (Turn to page 85)

1. Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenburg the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Lutheran Churches and sometimes in others.

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By Proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

## Legal Holidays

**T**HERE are no "National" holidays in the United States. Each state has jurisdiction over the holidays to be observed. These are designated either by legislature enactment or executive proclamation. The only National holiday ever proclaimed by Congress was when they ordered (April 30, 1869) that the one hundredth anniversary of the Constitution be observed as a National holiday. The President and Congress designate for the District of Columbia and the government employees throughout the nation, but not for the states with the one exception referred to. The law signed by President Roosevelt (May 12, 1938) made November 11 a legal holiday in the District of Columbia, the Congress and the President having exclusive jurisdiction over the District.

**January 1—New Year's Day.** In all the States, District of Columbia, Alaska, Canal Zone, Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**January 20—Inauguration Day.** Begun in 1937. To be observed every fourth year from that date by the 20th Amendment to the Constitution. In the District of Columbia only.

**February 12—Lincoln's Birthday.** In California, Colorado, Connecticut, Delaware, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Montana, Nebraska, New Jersey, New York, North Dakota, Oregon, Pennsylvania, South Dakota, Tennessee, Texas (by some banks), Utah, Washington, West Virginia (by some banks), Wyoming, Alaska, Puerto Rico (by banks), Virgin Islands.

**February 22—Washington's Birthday.** In all the States, the District of Columbia, Alaska, Canal Zone, (not by banks), Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Good Friday.\*** In Arizona (in five counties), Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, North Dakota, Pennsylvania, South Carolina (in Charleston county), Tennessee, Canal Zone, Philippine Islands, Puerto Rico, Virgin Islands. In Connecticut Good Friday is usually proclaimed by the Governor as a day of fasting and prayer.

**May 30—Decoration or Memorial Day.** In all the States, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Philippine Islands, Puerto Rico, Virgin Islands, with the following exceptions—Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina.

**July 4—Independence Day.** In all the States, District of Columbia, Alaska, Canal Zone, Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Labor Day.\*** In all the States, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Puerto Rico, Virgin Islands.

**October 12—Columbus Day.** In Alabama, Arizona, Arkansas (by some banks), California, Colorado (by some

banks part of day), Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas (by some banks part of day), Kentucky, Louisiana, Maryland, Massachusetts, Michigan (by some banks), Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico (by most banks), New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, Texas, Utah, Vermont, Virginia, Washington, West Virginia (by some banks), Wisconsin, Wyoming, Canal Zone, Puerto Rico.

**General Election Day\*** (first Tuesday after the first Monday in November). In New Jersey, New York, Pennsylvania, Virginia. In Ohio it is a half holiday.

**November 11—Armistice Day.** In all the States, District of Columbia, Alaska, Canal Zone (not by banks), Hawaii, Philippine Islands, Puerto Rico, Virgin Islands.

**Thanksgiving Day\*** (observed until 1939 as last Thursday in November but subject to change in 1940 to preceding Thursday by proclamations of the President and Governors of the States). Observance in 1939 divided. District of Columbia and United States possessions observe day set by the President; States day set by Governors.

**December 25—Christmas Day.** In all the States, District of Columbia, Territories and possessions, Philippine Islands.

### STATE AND PROVINCIAL HOLIDAYS

**January 6—Epiphany.** In Puerto Rico.

**January 8—Battle of New Orleans.** In Louisiana.

**January 19—Lee's Birthday.** In Alabama, Arkansas (some banks), Florida, Georgia, Kentucky, Mississippi, North Carolina (by some banks), South Carolina (by some banks), Tennessee, Texas, Virginia.

**January 21—Foundation Day.** In the Canal Zone.

**Shrove Tuesday.\*** Observed as Mardi Gras in Alabama, Florida (in cities and towns where carnival is celebrated), Louisiana (Parishes of Jefferson, Orleans, St. Bernard, St. Charles, St. John the Baptist, East Baton Rouge), Canal Zone.

**February 14—Admission Day.** In Arizona.

**February 15—Constitution Day.** In the Canal Zone.

**March 1—State Day.** In Nebraska.

**March 2—Texas Independence Day.** In that State.

**Holy Thursday.\*** Philippine Islands, Virgin Islands (except at St. Croix).

**March 22—Emancipation Day.** In Puerto Rico.

**Holy Saturday.\*** In the Canal Zone.

**March 25—Maryland Day.** In that State.

**Easter Monday.\*** In North Carolina, Virgin Islands.

**March 30—Seward's Day.** In Alaska.

**March 31—Transfer Day.** In the Virgin Islands.

\*Date variable.

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## JEWISH HOLIDAYS, FESTIVALS AND FASTS

Festivals and Fasts		Hebrew Date	1940-41
New Year	-----	Tishri 1	Oct. 3, Thursday
Fast of Guedaliah*	-----	Tishri 3	Oct. 5, Saturday
Day of Atonement†	-----	Tishri 10	Oct. 12, Saturday
Tabernacles, 1st Day	-----	Tishri 15	Oct. 17, Thursday
Tabernacles, 8th Day	-----	Tishri 22	Oct. 24, Thursday
Rejoicing of the Law	-----	Tishri 23	Oct. 25, Friday
Chanukah	-----	Kislev 25	Dec. 25, Wednesday
Fast of Tebet	-----	Tebet 10	Jan. 9, Thursday
Purim	-----	Adar 14	Mar. 13, Thursday
Purim (Leap Year)	-----	Adar Shenit 14	-----
Passover, 1st Day	-----	Nisan 15	Apr. 12, Saturday
Passover, 7th Day	-----	Nisan 21	Apr. 18, Friday
Passover, Last Day	-----	Nisan 22	Apr. 19, Saturday
Shabouth Feast of Weeks	-----	Sivan 6	June 1, Sunday
Fast of Tammuz*	-----	Tammuz 17	July 12, Thursday
Fast of Abh*	-----	Abh 9	Aug. 2, Saturday

The months of the Jewish year are: 1 Tishri; 2 Chesvan (Also Marcheshvan); 3 Kislev; 4 Tebet (Also Tebeth); 5 Sebat (Also Shebhat); 6 Adar; 6a, added month some years, Adar Shenit; 7 Nisan; 8 Iyar; 9 Sivan; 10 Tammuz; 11 Abh; 12 Elul.

\*If Saturday, substitute Sunday immediately following. †Yom Kippur. All Jewish holidays, etc., begin at sunset on the day previous to that given in the table.

April 1—State Election: In Michigan.

April 12—Date of Passage of Halifax Independence Resolution. In North Carolina (by some banks).

April 13—Thomas Jefferson's Birthday. In Alabama, Missouri (bank transactions not affected), Oklahoma (banks not closed), Virginia.

April 14—Pan-American Day (a fixed observance).

April 16—De Diego's birthday (in Puerto Rico).

Third Tuesday.\* State elections (in Louisiana).

April 19—Patriots' Day (in Maine and Massachusetts).

April 21—Anniversary, Battle of San Jacinto (in Texas).

April 26—Confederate Memorial Day (in Alabama, Florida, Georgia and Mississippi; World War Memorial Day, also, in Georgia).

Last Thursday.\* Fast Day (in New Hampshire).

May 1—Labor Day (in Philippines).

May 4—Rhode Island's Independence Day.

May 10—Confederate Memorial Day (observed in Kentucky and North Carolina).

May 20—Anniversary signing of Mecklenburg Declaration of Independence (observed in North Carolina).

May 30—Confederate Memorial Day (in Virginia).

June 3—Confederate Memorial Day (in Tennessee).

June 3—Birthday of Jefferson Davis (in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, South Carolina, Texas and Virginia).

June 11—Kamehameha Day (in Hawaii).

June 15—Pioneer Day (in Idaho).

June 17—Bunker Hill Day (in Massachusetts).

June 20—West Virginia Day (in West Virginia).

July 13—Birthday of General Bedford Forrest (in Tennessee).

July 17—Munoz Rivera Day (in Puerto Rico).

July 24—Pioneer Day (in Utah).

July 25—Occupation Day (in Puerto Rico).

July 27—Dr. Barbosa's Birthday (in

Puerto Rico).

August 1—Colorado Day (in that State only).

August 13—Occupation Day (in Philippines).

August 16—Anniversary Battle of Bennington (in Vermont).

September 6—Lafayette Day (also anniversary of the First Battle of the Marne) is not a legal holiday; celebrated in New York and ten other States.

September 9—Admission Day (in California).

September 12—Defenders' Day (in Maryland).

October 1—Missouri Day (in that State's schools).

October 9—Fraternal Day (Alabama only).

October 18—Alaska Day (in Alaska only).

October 31—Admission Day (in Nevada).

December 7—Delaware Day, in that State; U. S. Constitution ratified on that date, 1787.

December 28—Woodrow Wilson's Birthday (in South Carolina).

Dec. 30—Rizal Day (in Philippines).

## HOLIDAYS OF THE WORLD

Christmas and New Year's are observed the world over.

In Episcopal countries, such as England, the only church days which are regular legal holidays, aside from Christmas, are Good Friday, Easter Monday and Whit-Monday.

In Roman Catholic countries, the church days other than Christmas which are usually legal holidays are Epiphany, Ascension, Assumption, All Saints', and Immaculate Conception. Throughout the Latin-American countries it is usual to observe Good Friday and Corpus Christi.

In Lutheran countries Epiphany, Annunciation, Good Friday, Easter Monday, Ascension Day, Whit-Monday, Ash Wednesday and Corpus Christi are holidays.

## Old English Holidays

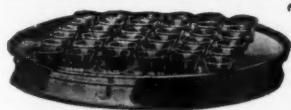
January 6—Twelfth Day or Twelfth-tide, sometimes called Old Christmas Day, the same as Epiphany. (Feast of the Three Kings). It is celebrated in Spain as Christmas and in Italy as

\*Date variable.

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Feb 18	ATTENDANCE	OFFERING	1930
	Attendance	Offering	Present Today 292
Beginners	38	40	Year ago 253 Gain 39
Primary	55	93	Dec 23 Largest Att. 451
Junior	34	70	Collection 5.49
Intermid't	93	1.27	Easter Birthday 72
Adult Dept.	29	1.72	Sun Apr 7 Missionary 2.81
Teacher Tr.	8	47	Increase 72
Tea and Off.	21		Star Classes 247.8
Total	278	Visitors 14	Home Dept. 93
Membership Aug	450	Lecture Mon 19	Cradle Roll 43

Epiphany (Befana Day). The previous evening is Twelfth Night. Since 1900 the Russian Orthodox Church has observed January 7 as Christmas, inasmuch as thirteen days instead of twelve now mark the difference between the old and the new or Gregorian calendar.

**February 2**—Candlemas: Festival of the Purification of the Virgin. Consecration of the lighted candles to be used in the church during the year. Also known as "Groundhog Day" in the United States.

**February 14**—Old Candlemas: St. Valentine's Day.

**March 25**—Lady Day: Annunciation of the Virgin.

**April 6** is old Lady Day.

**June 24**—Midsummer Day: Feast of the Nativity of John the Baptist.

**July 7** is old Midsummer Day.

**July 15**—St. Swithin's Day. There was an old superstition that if rain fell on this day it would continue forty days.

**August 1**—Lammas Day. Originally in England the festival of the wheat harvest. In the church the festival of St. Peter's miraculous deliverance from prison. Old Lammas Day is August 13.

**September 29**—Michaelmas: Feast of St. Michael the Archangel. Old Michaelmas is October 11.

**November 1**—All-Hallows: All-hallows, or All Saints' Day. The previous evening is All-hallowe'en.

**November 2**—All Souls' Day. Day of prayer for the souls of the dead.

**November 11**—Martinmas: Feast of St. Martin. Old Martinmas is November 23.

**December 28**—Childermas: Holy Innocents' Day.

### LITURGICAL COLORS

**White**—From the First Service (First Vespers) of Christmas Day to the Octave of Epiphany, inclusive (except on the Feasts of Martyrs); on Maundy Thursday (for the celebration); from the First Service of Easter Day to the Vigil of Pentecost (except on Feasts of Martyrs and Rogation Days); on Trinity Sunday, Conversion of St. Paul, Purification, Annunciation, St. John Baptist, St. Michael, St. Luke, All Saints, Saints not Martyrs and Patron Saints (Transfiguration and Dedication of Church).

**Red**—From First Vespers of Pentecost to the First Vespers of Trinity Sunday (which includes Ember Days); Holy Innocents (if on a Sunday), and

Feasts of all Martyrs.

**Violet**—From Septuagesima to Maundy Thursday (Easter Eve); Advent Sunday to Christmas Eve, Vigils, Ember Days (except in Whitsun Week); and Rogation Days; Holy Innocents (unless Sunday).

**Black**—Good Friday and at funerals.  
**Green**—All other days.

### FIRST YEAR WITHOUT A LYNCHING

The South has ended its first year without a lynching, and a foe of mob rule credited this new record to effective action of Southern churches in condemning the practice.

Mrs. Jessie Daniel Ames, executive secretary of the Association of Southern Women for the Prevention of Lynching, said midnight May 8 marked the close of the first 12-month lynchless period since tabulations were started in 1882.

In contrast to this is the peak mark of 231 mob killings recorded in 1892.

She declared the 12 months just past and the previous year's record of only three lynchings—represented the fruits of long years of campaigning to bring about "lynch-consciousness" by church and school.

Formerly, she said, lynchings were "hushed up" and therefore soon forgotten.

"Now, when we hear a lynch-mob has assembled, we make a direct appeal to law enforcement officials, so that a lynching cannot take place without the authorities knowing of it."

### Movable Feasts

(From page 82)

before Thanksgiving Day, and next before Advent.

**Thanksgiving Day**—The last Thursday in November.

#### Special Weeks

**The Week of Prayer**—The first whole week in January.

**Holy Week**—The week preceding Easter.

**Religious Education Week**—The first whole week in October.

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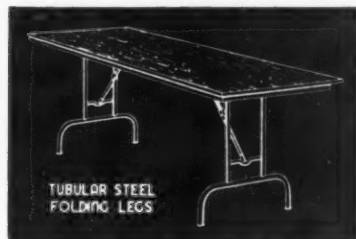
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# Church Membership in the United States

THE United States government has completed its 1936 survey of religion and churches but no printed releases have, as yet, been made. The figures presented herewith have been gathered from various sources. They are approximately correct. That is usually all any one can say of any figures regarding church membership.

You will note that we have, in most instances, listed two types of memberships, (a) number of members thirteen years and older, and, (b) number of members of all ages including baptized children.

## CHURCHES OVER 50,000 MEMBERS

### African Methodist Episcopal Church

A. M. E. Book Concern, 716 South 19th Street, Philadelphia, Pennsylvania.

Churches, 7,115; membership, (a) 581,750, (b) 650,000.

### African Methodist Episcopal Zion Church

Headquarters, 1724 5 St., N. W., Washington, D. C.

Churches, 4,205; membership, (a) 520,671, (b) 597,785.

### American Baptist Association

Headquarters, Texarkana, Arkansas-Texas.

Churches, 2,662; membership, (a) 260,876, (b) 263,484.

### American Lutheran Conference

A federation of five Lutheran denominations: The American Lutheran, Evangelical Lutheran Augustana Synod, Norwegian Lutheran Church of America, Lutheran Free Church and United Danish Evangelical Lutheran Church of America.

Churches, 6,001; membership, (a) 1,024,774, (b) 519,750.

### Armenian Apostolic Church

Headquarters, 156 Fifth Avenue, New York City.

Churches, 52; membership, (a) 95,950, (b) 108,000.

### Assemblies of God

Headquarters, 336 West Pacific Street, Springfield, Missouri.

Churches, 3,580; membership, (a) 176,914, (b) 197,228.

### Christian Reformed Church

Headquarters, Grand Rapids, Michigan.

Churches, 290; membership, (a) 80,664, (b) 118,973.

### Churches of Christ

Churches, 6,226; membership, (a) 402,921, (b) 433,711.

### Church of Christ, Scientist

Headquarters, 107 Falmouth Street, Boston, Massachusetts.

Churches, 2,113; membership, (b) 268,915.

### Church of God

Headquarters, Anderson, Indiana.

Churches, 1,351; membership, (a) 79,416, (b) 82,990.

### Church of God in Christ (col.)

Headquarters, Memphis, Tennessee.

## Church Membership in the United States

We are indebted to "Information," publication of the Department of Research and Education of the Federal Council of Churches, for these figures. They are more inclusive than the totals given in the table prepared by the United Stewardship Council which appears on another page.

	Churches	Inclusive Membership	Membership 13 Yrs. and Over
"Protestant" Larger Bodies-----	205,577	35,833,475	13,489,161
Roman Catholic Church-----	18,428	21,322,688	15,492,016
Polish National Catholic Church	146	189,620	130,838
Eastern Orthodox Larger Bodies	602	992,043	787,925
Eastern Separate Body (Armenian Apostolic Church)----	52	108,000	95,950
Jewish Congregations -----	4,150	4,081,242	2,930,332
All Other Bodies-----	19,455	1,629,827	1,453,357
Grand Totals -----	248,410	64,156,895	52,379,579

Churches, 1,200; membership, (a) 190,470, (b) 200,470.

### Church of Jesus Christ of Latter-Day Saints

Headquarters, Salt Lake City, Utah.

Churches, 1,519; membership, (a) 578,267, (b) 690,401.

### Church of the Brethren (Conservative Dunkers)

Headquarters, Elgin, Illinois.

Churches, 1,025; membership, (a) 154,073, (b) 164,784.

### Church of the Nazarene

Headquarters, 2923 Troost Avenue, Kansas City, Missouri.

Churches, 2,341; membership, (a) 132,996, (b) 140,291.

### Church of the United Brethren in Christ

Headquarters, United Brethren Building, Dayton, Ohio.

Churches, 2,823; membership, (a) 374,024, (b) 411,674.

### Colored Methodist Episcopal Church

Board of Publications, 109 Shannon Street, Jackson, Tennessee.

Churches, 4,258; membership, (a) 299,240, (b) 333,600.

### Congregational and Christian Churches

Headquarters, 287 Fourth Avenue, New York City.

Churches, 6,109; membership, (a) 1,003,079, (b) 1,030,914.

### Cumberland Presbyterian Church

Board of Publication, Nashville, Tennessee.

Churches, 1,096; membership, (a) 66,452, (b) 70,539.

### Disciples of Christ

Headquarters, Missions Building, Indianapolis, Indiana.

Churches, 8,056; membership, (a) 1,484,337, (b) 1,597,779.

### Evangelical Church

Headquarters, 3rd and Reily Streets, Harrisburg, Pennsylvania.

Churches, 1,890; membership, (a) 212,560, (b) 224,457.

### Evangelical and Reformed Church

Headquarters, Schaff Building, Philadelphia, Pennsylvania.

Churches, 2,915; membership, (a) 651,467, (b) 833,790.

### Federated Churches

Churches, 361; membership, (a) 57,-

638, (b) 57,638.

### Free Will Baptists

Weekly periodical "The Free Will Baptist," published from Ayden, North Carolina.

Churches, 397; membership, (a) 78,227, (b) 79,650.

### Greek Orthodox Church

Headquarters, 29-19 30th Drive, Astoria, Long Island, New York.

Churches, 260; membership, (a) 290,000, (b) 305,000.

### Independent Churches

Churches, 421; membership, (a) 36,747, (b) 56,462.

### International Church of the Foursquare Gospel

1100 Glendale Avenue, Los Angeles, California.

Churches, 367; membership, (a) 219,050, (b) 257,635.

### Jewish Congregations

Synagogue of America, 1 East 65th Street, New York, New York.

Synagogues, 4,150; membership, (a) 2,930,332, (b) 4,081,242.

### Methodist Church

A merger of the Methodist Episcopal, Methodist Episcopal Church, South and the Methodist Protestant. 156 Fifth Avenue, New York City, 810 Broadway, Nashville, Tennessee and 516 North Charles Street, Baltimore, Maryland.

Churches, 42,726; membership, (a) 6,660,047, (b) 7,385,638.

### National Baptist Convention, U. S. A.

Board of Publication, 412 Fourth Avenue, Nashville, Tennessee.

Churches, 24,000; membership, (a) 3,473,930, (b) 3,796,645.

### Northern Baptist Convention

American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania.

Churches, 7,569; membership, (a) 1,408,501, (b) 1,471,788.

### Polish National Catholic Church

Headquarters, 529 East Locust Street, Scranton, Pennsylvania.

Churches, 146; membership, (a) 130,838, (b) 186,620.

(Turn to page 88)

# War Increases Need of Forums

By H. L. Williams

**P**REPARATIONS for war which are going on in our country greatly increase the value of local town meetings," says Mr. John McGregor Littell, founder of the Littell Chain of local forums.

"The continuance of democracy depends upon the right of individual thought and individual expression. The tendency of war is to regiment thought. Through our plan of local forums individuals not alone preserve the right of individual expression but learn to think clearly and on important local and national issues."

As I told you in the June issue of *Church Management*, Mr. Littell is a layman from New Jersey who some time ago reached the conclusion that we seriously need an extension of the old New England town meeting to keep Democracy alive in this country. In a desire to further the idea he has created what he calls Littell's Service which seeks to promote the organization of local forums for discussion of important issues.

The idea is not new. Most everyone agrees that local forums, free from prejudiced propaganda, could make a large contribution to the present need in our country. The question is how to organize and how to make sure that honest reference material is placed in the hands of the local group. The Littell Plan would provide that.

## Local Forum Self Governing

In this plan the local forum is entirely self governing. It plans its own meetings, elects its own officers and selects the subjects which are to be discussed. It may operate free and independent of the national organization. But as an aid to the local group which wishes such help the Littell Plan provides an impartial investigation of any subject which might be debated. It secures source material which covers every side. This is digested and offered to the local forum as a guide. The use of it is optional. No local forum is required to take it.

For instance I have before me as I write the digest prepared for a forum discussion on "Labor Relations." It consists of seventeen mimeographed pages which set forth the various views of this. The material comes from widely differing sources. The opening pages of this "Digest" give the history of labor legislation under the present national administration. Then



John McGregor Littell

follows the view of organized and unorganized labor; next is an analysis of the Labor Relations Act which reveals the attitude both of its friends and its enemies. There is given a host of sources from which the local forum may secure material. To show the impartiality of the "Digest" let me quote these sources:

National Labor Relations Board—Hon. J. Warren Madden, chairman; Malcolm Ross, director of information; Washington, District of Columbia.

American Federation of Labor—Hon. William Green, president; George Meany, secretary-treasurer; Washington, District of Columbia.

Congress of Industrial Organizations—Hon. John L. Lewis, president; Ralph Hetzel, Jr., executive secretary to the president, 1106 Connecticut Avenue, N. W., Washington, District of Columbia.

Chamber of Commerce of the United States—Hon. Thomas W. Howard, secretary; Washington, District of Columbia.

National Associations of Manufacturers of the United States of America—William B. Lawson, director of public relations, 14 West 49th Street, New York City.

## Service At Cost

The "Digest" described above and others which are prepared to give aid in the discussions are sold to the local

forums at cost. The total expense for this service probably will not run over one dollar per month. Mr. Littell says: "In starting a movement of this type someone must furnish such a service, therefore, I have volunteered to do this until it has become established or until some other means has been provided for the forums of the chain."

Under the Littell plan each forum would be a town-meeting, not a place where people gather to receive advice or inspiration from a paid speaker. "At no time," says Mr. Littell would any forum have a paid speaker or speakers to conduct the meeting or lead the discussion of the question under debate. There would be no need of any paid representative of a political party or sect, inasmuch as each forum would have a representative at all times among the permanent co-chairmen.

When neighbors gather in a forum such as this prejudice and hatred caused by political or religious antagonism vanish. It is hard to hate the neighbor when you rub elbows with him in an open forum. Prejudice and intolerance would be banished. The forums would be a splendid antidote to the spirit of intolerance which is sure to grow through months of war preparation.

An ideal forum is one having from twenty-five or fifty members who conscientiously and consistently, not only attend all meetings, but who actively take part in the discussions. When the membership exceeds fifty, a new forum should be started, for the reason that when you have seventy-five or one hundred persons attending the forum, the element of time prohibits each person from expressing his or her views, and you thereby defeat one of the main purposes of these forums. A large group is unwieldy and denies to those attending the privilege of being heard on all questions, and has a tendency to lengthen the forum discussion to a three or four-hour period. This becomes tiresome and those attending will lose interest. It is then time to organize another forum in your community.

Ministers as the natural leaders in the community should have full details regarding the Littell Plan. They are easily secured. Simply write a request on your church letterhead asking for information and mail it to Littell's Service, P. O. Box 132, South Orange, New Jersey.



## Church Membership

(From page 86)

- Presbyterian Church, U. S. A.**  
Headquarters, 156 Fifth Avenue, New York, New York.  
Churches, 8,700; membership, (a) 1,826,044, (b) 1,906,100.
- Presbyterian Church, U. S.**  
Headquarters, 6-8 North 6th Street, Richmond, Virginia.  
Churches, 3,493; membership, (a) 460,480, (b) 497,816.
- Primitive Baptists**  
Churches, 2,700; membership, (a) 102,919, (b) 103,125.
- Protestant Episcopal Church**  
Headquarters, 281 Fourth Avenue, New York City.  
Churches, 7,529; membership, (a) 1,361,167, (b) 1,942,322.
- Reformed Church in America**  
25 East 22nd Street, New York, New York.  
Churches, 724; membership, (a) 156,794, (b) 159,343.
- Religious Society of Friends (Orthodox)**  
Headquarters, Richmond, Indiana.  
Churches, 678; membership, (a) 71,190, (b) 85,257.
- Reorganized Church of Jesus Christ of Latter Day Saints**  
Headquarters, Independence, Missouri.  
Churches, 650; membership, (a) 93,740, (b) 101,102.
- Roman Catholic Church**  
Apostolic Delegate to the United States, 1811 Biltmore Street, Washington, D. C.  
Churches, 18,428; membership, (a) 15,492,016, (b) 21,403,136.
- Russian Orthodox Church**  
Churches, 238; membership, (a) 377,142, (b) 526,000.
- Salvation Army**  
Headquarters, 120-130 West 14th Street, New York, New York.  
Churches, 1,646; membership, (a) 104,820, (b) 240,258.
- Serbian Orthodox Church**  
Headquarters, 1519 N. State Parkway, Chicago, Illinois.  
Churches, 35; membership, (a) 75,000, (b) 100,000.
- Seventh Day Adventists**  
Headquarters, Takoma Park, Washington, D. C.  
Churches, 2,508; membership, (a) 151,987, (b) 156,205.
- Southern Baptist Convention**  
Headquarters, 161 8th Avenue, North Nashville, Tennessee.  
Churches, 24,844; membership, (a) 4,315,270, (b) 4,595,602.
- Synodical Lutheran Conference of N. A.**  
This synod comprises the Evangelical Lutheran Synod of Missouri Ohio and other states, The Evangelical Lutheran Joint Synod of Wisconsin and other states, the Slovak Evangelical Lutheran Synod of the U. S. A., the Norwegian Synod of the American Evangelical Lutheran Church and the Negro Mission.  
Churches, 5,153; membership, (a) 1,073,173, (b) 1,538,148.
- Syrian (Antiochian Orthodox Church)**  
Churches, 69; membership, (a) 45,783, (b) 61,043.

## Unitarian Churches

- Headquarters, 25 Beacon Street, Boston, Massachusetts.  
Churches, 377; membership, (a) 58,361, (b) 58,951.

## United Lutheran Church

- Board of Publication, 1228 Spruce Street, Philadelphia, Pennsylvania.  
Churches, 3,713; membership, (a) 1,140,962, (b) 1,541,841.

## United Presbyterian Church

- Board of Publication, 209 9th Street, Pittsburgh, Pennsylvania.  
Churches, 861; membership, (a) 171,782, (b) 180,065.

## Universalist Church

- Headquarters, 176 Newbury Street, Boston, Massachusetts.  
Churches, 544; membership, (a) 51,322, (b) 51,998.

## CHURCHES UNDER 50,000 MEMBERS

### Advent Christian Church

- Headquarters, 104 Gilbert Street, Boston, Massachusetts.  
Churches, 454; membership, (a) 29,963, (b) 30,431.

### African Orthodox Church

- Headquarters, 122 West 129th Street, New York, New York.  
Churches, 18; membership, (a) 3,200, (b) 5,200.

### African Union Methodist Protestant Church

- Headquarters, 702 Poplar Street, Wilmington, Delaware.  
Churches, 650; membership, (a) 21,394, (b) 24,562.

### Albanian Orthodox Church

- Churches, 10; membership, (a) 3,200, (b) 3,500.

### Amana Church Society

- Churches, 7; membership, (a) 647, (b) 806.

### American Catholic Church

- Headquarters, 6058 Dorchester Avenue, Chicago, Illinois.  
Churches, 10; membership, (a) 953, (b) 1,200.

### American Ethical Union

- Headquarters, 2 West 64th Street, New York, New York.  
Churches, 7; membership, (a) 2,652, (b) 3,024.

### American Holy Orthodox Catholic Apostolic Eastern Church

- Headquarters, 18 Mehanan Street, Brooklyn, New York.  
Churches, 14; membership, (a) 4,650, (b) 6,200.

### American Moslem Brotherhood Association

- Membership, 1,200.

### American Old Catholic Church

- Membership, (a) 1,313, (b) 2,175.

### American Rescue Workers

- Churches, 45; membership, (a) 1,911, (b) 2,660.

### Apostolic Christian Church of America

- Churches, 59; membership, (a) 10,000, (b) 15,000.

### Apostolic Episcopal Church

- Headquarters, 9148 193rd Street, Holiss, Long Island, New York.  
Churches, 19; membership, (a) 2,639, (b) 7,981.

### Apostolic Faith Mission

- Headquarters, 2415 Riverside Avenue, South, Minneapolis, Minnesota.

- Churches, 2; membership, (a) 114, (b) 125.

### Apostolic Overcoming Holy Church of God

- Headquarters, 1070 Congress Street, Mobile, Alabama.

- Churches, 58; membership, (b) 5,000.

### Associate Presbyterian Church

- Churches, 7; membership, (a) 250, (b) 250.

### Associate Reformed Presbyterian Church

- Headquarters, Due West, South Carolina.

- Churches, 118; membership, (a) 19,599, (b) 21,585.

### Assyrian Jacobite Apostolic Church

- Churches, 3; membership, (a) 1,923, (b) 2,145.

### Bahai Faith

- Headquarters, Evergreen Cabin, West Englewood, New Jersey.

- Churches, 71; membership, (b) 2,523.

### Bohemian and Moravian Brethren

- Churches, 2; membership, (a) 685, (b) 338.

### Brethren Church (Progressive Dunkers)

- Churches, 176; membership, (a) 27,931, (b) 30,426.

### Brethren in Christ

- Churches, 100; membership, (a) 4,454, (b) 4,659.

### Buddhist Mission of N. A.

- Churches, 47; membership, (a) 30,000, (b) 30,000.

### Bulgarian Orthodox Church

- Headquarters, 15 East 97th Street, New York, New York.

- Churches, 5; membership, (a) 3,190, (b) 5,000.

### Catholic Apostolic Church

- Churches, 11; membership, (a) 2,869, (b) 3,408.

### Central Conference of Mennonites

- Churches, 24; membership, (a) 2,983, (b) 3,229.

### Christadelphians

- Churches, 78; membership, (a) 3,980, (b) 3,980.

### Christian and Missionary Alliance

- Headquarters, 260 West 44th Street, New York, New York.

- Churches, 474; membership, (a) 31,854, (b) 39,093.

### Christian Union

- Headquarters, Excelsior Springs, Missouri.

- Churches, 220; membership, (a) 14,337, (b) 15,400.

### Churches of Christ, Holiness (col.)

- Churches, 145; membership, (a) 6,444, (b) 7,128.

### Churches of God, Holiness

- Headquarters, 170 N. W. Ashby Street, Atlanta, Georgia.

- Churches, 44; membership, (a) 4,010, (b) 4,729.

### Churches of God in N. A. (Gen. Eld.)

- Churches, 374; membership, (a) 29,040, (b) 30,864.

### Church of Daniel's Band

- Churches, 4; membership, 116.

### Church of God

- Headquarters, Cleveland, Tennessee.  
Churches, 830; membership, (a) 18,509, (b) 21,625.

### Church of God (formerly Churches of God in Christ Jesus)

- Headquarters, Oregon, Illinois.  
Churches, 95; membership, (a) 5,032, (b) 5,254.

**Church of God (Adventist)**

Headquarters, Stanberry, Missouri.  
Churches, 57; membership, (a) 4,820,  
(b) 5,000.

**Church of God and Saints of Christ (col.)**

Headquarters, 15 Arnold Street, Boston, Massachusetts.  
Churches, 120; membership, (a) 5,524, (b) 7,000.

**Church of God (Apostolic)**

Churches, 49; membership, 2,895.

**Church of God as Organized by Christ**

Churches, 14; membership, (a) 2,192, (b) 2,192.

**Church of God in Christ (Mennonite)**

Headquarters, F. C. Fricke, Greensburg, Kansas.  
Churches, 28; membership, (b) 3,000.

**Church of God (New Dunkers)**

Churches, 10; membership, (a) 699, (b) 700.

**Church of the Living God (C. W. F. F.) (col.)**

Headquarters, 1050 Woodlawn Street, Memphis, Tennessee.  
Churches, 30; membership, (a) 611, (b) 620.

**Church of the Living God (P.-G. of T.) (col.)**

Headquarters, 220 Idaho Avenue, Chickasha, Oklahoma.  
Churches, 265; membership, (a) 15,555, (b) 18,625.

**Church of the Lutheran Brethren of America**

Churches, 31; membership, (a) 1,300, (b) 2,140.

**Colored Cumberland Presbyterian Church**

Headquarters, Rev. John L. Hill, R. 5, Carthage, Texas.  
Churches, 136; membership, (a) 11,757, (b) 13,077.

**Colored Methodist Protestant Church**

Churches, 3; membership, (a) 505, (b) 533.

**Colored Primitive Baptists**

Churches, 925; membership, (a) 38,217, (b) 43,978.

**Congregational Holiness Church**

Churches, 69; membership, (a) 2,197, (b) 2,245.

**Congregational Methodist Church**

Churches, 244; membership, (a) 15,107, (b) 15,428.

**Conservative Amish Mennonite Church**

Churches, 17; membership, (a) 2,189, (b) 2,189.

**Danish Evangelical Lutheran Church in America**

Churches, 101; membership, (a) 10,478, (b) 15,733.

**Defenseless Mennonites**

Churches, 13; membership, (a) 1,300, (b) 1,500.

**Divine Science Church**

Headquarters, 1819 East 14th Avenue, Denver, Colorado.  
Churches, 26; membership, (a) 6,916, (b) 7,000.

**Duck River (and Kindred) Baptists**

Churches, 110; membership, (a) 8,779, (b) 8,788.

**Eielsen Synod, Evangelical Lutheran Church in America**

Churches, 14; membership, (a) 1,070, (b) 1,375.

**Evangelical Congregational Church**

Headquarters, Myerstown, Pennsylvania.  
Churches, 160; membership, (a) 23,-

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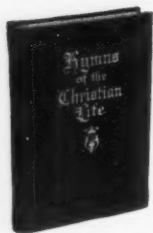
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- 149, (b) 24,713.  
**Evangelical Free Church of the U.S.A.**  
Headquarters, 322 Hodgson Building, Minneapolis, Minnesota.  
Churches, 141; membership, (a) 10,000, (b) 10,000.  
**Evangelical Mennonite Brethren**  
Churches, 15; membership, (a) 1,878, (b) 1,878.  
**Evangelical Mission Covenant Church**  
Headquarters, 1005 Belmont Avenue, Chicago, Illinois.  
Churches, 441; membership, (a) 44,615, (b) 44,930.  
**Evangelical Unity of Bohemian and Moravian Brethren**  
Churches, 41; membership, (a) 5,150, (b) 6,900.  
**Finnish Apostolic Evangelical Lutheran Church**  
Headquarters, Hancock, Michigan.  
Churches, 130; membership, (a) 25,300, (b) 37,000.  
**Finnish Evangelical Lutheran Church (Suomi Synod)**  
Churches, 179; membership, (a) 26,643, (b) 37,384.  
**Finnish Evangelical Lutheran National Church in America**  
Churches, 69; membership, (a) 5,327, (b) 7,904.  
**Free Christian Zion Church of Christ (col.)**  
Churches, 35; membership, (a) 162, (b) 187.  
**Free Church of God in Christ (col.)**  
Churches, 20; membership, (a) 838, (b) 874.  
**Free Magyar Reformed Church**  
Churches, 21; membership, (a) 8,083, (b) 9,374.  
**Free Methodist Church of North America**  
Headquarters, Winona Lake, Indiana.  
Churches, 1,259; membership, (a) 45,603, (b) 48,766.  
**Free Will Baptist (Bullockites)**  
Churches, 2; membership, (a) 36, (b) 36.  
**General Baptists**  
Churches, 512; membership, (a) 35,276, (b) 36,405.  
**General Church of the New Jerusalem**  
Headquarters, Bryn Athyn, Pennsylvania.  
Churches, 5; membership, (a) 1,237, (b) 1,237.  
**General Conference of the Mennonite Church of North America**  
Churches, 170; membership, (a) 34,819, (b) 34,819.  
**General Convention of the New Jerusalem in the U. S. A.**  
Churches, 81; membership, (a) 4,858, (b) 4,953.  
**General Six-Principle Baptists**  
Churches, 8; membership, (a) 800, (b) 800.  
**Hephzibah Faith Missionary Association**  
Churches, 22; membership, (a) 368, (b) 368.  
**Holiness Church**  
Headquarters, 1042 Hoyt Avenue, El Monte, California.  
Churches, 17; membership, (a) 600, (b) 629.  
**Holiness Methodist Church**  
Churches, 8; membership, (a) 641, (b) 641.  
**Holy Orthodox Church in America**

- Headquarters, 321 West 101st Street, New York, New York.  
Churches, 14; membership, (a) 800, (b) 816.  
**House of God, Holy Church of the Living God, The Pillar and Ground of Truth, House of Prayer for All People (col.)**  
Headquarters, Charlottesville, Virginia.  
Churches, 185; membership, (a) 12,250, (b) 12,250.  
**House of God, which is the Church of the Living God, The Pillar and Ground of Truth, Without Controversy (col.)**  
Churches, 300; membership, (a) 5,000, (b) 5,000.  
**Hutterian Brethren (Mennonites)**  
Headquarters, Alexandria, South Dakota.  
Churches, 5; membership, (a) 350, (b) 350.  
**Icelandic Evangelical Lutheran Synod in N. A.**  
Churches, 13; membership, (a) 1,421, (b) 1,840.  
**Independent Africa Methodist Episcopal Church**  
Churches, 29; membership, (a) 964, (b) 1,003.  
**Independent Baptist Church of America**  
Churches, 12; membership, (a) 230, (b) 230.  
**Jehovah's Witnesses**  
Headquarters, 122 Columbia Heights, Brooklyn, New York.  
Estimated membership, 20,000.  
**Krimmer Mennonite Brethren Conference**  
Churches, 18; membership, (a) 1,925, (b) 1,985.  
**Liberal Catholic Church**  
Churches, 35; membership, (a) 1,097, (b) 1,288.  
**Liberal Church of America**  
Churches, 3; membership, 358.  
**Life and Advent Union**  
Churches, 6; membership, 330.  
**Lithuanian National Catholic Church**  
Churches, 6; membership, (a) 1,228, (b) 1,574.  
**Mayan Temple**  
Churches, 5; membership, (a) 564, (b) 600.  
**Mennonite Brethren Church of North America**  
Churches, 118; membership, (a) 11,500, (b) 13,500.  
**Mennonite Brethren in Christ**  
Churches, 130; membership, (a) 7,000, (b) 8,000.  
**Mennonite Church**  
Churches, 388; membership, (a) 47,500, (b) 48,272.  
**Metropolitan Church Association**  
Headquarters, Waukesha, Wisconsin.  
Churches, 20; membership, (a) 700, (b) 1,200.  
**Missionary Church Association**  
Headquarters, 3820 South Wayne Avenue, Fort Wayne, Indiana.  
Churches, 47; membership, (a) 3,084, (b) 3,164.  
**Moravian Church**  
Headquarters, 69 West Church Street, Bethlehem, Pennsylvania.  
Churches, 149; membership, (a) 29,019, (b) 38,253.  
**Mount Sinai Holy Church of America (col.)**

- Churches, 76; membership, (a) 4,300, (b) 5,000.
- National Spiritual Alliance**  
Headquarters, Lake Pleasant, Massachusetts.  
Churches, 247; membership, (a) 2,727, (b) 2,727.
- National Spiritualist Association**  
Churches, 543; membership, (a) 40,615, (b) 41,233.
- New Apostolic Church of N. A.**  
Headquarters, 3753 North Troy Street, Chicago, Illinois.  
Churches, 55; membership, (a) 3,714, (b) 4,817.
- New Congregational Methodist Church**  
Churches, 30; membership, (a) 1,420, (b) 1,500.
- North American Old Roman Catholic Church**  
Churches, 27; membership, (a) 11,109, (b) 14,792.
- Norwegian and Danish Evangelical Free Church Association of North America**  
Headquarters, 243 20th Avenue, South, Minneapolis, Minnesota.  
Churches, 49; membership, (a) 3,666, (b) 3,699.
- Old Catholic Church**  
Headquarters, Los Angeles, California.  
Churches, 173; membership, (a) 16,550, (b) 27,400.
- Old German Baptist Brethren**  
Headquarters, The Vindicator, Brookville, Ohio.  
Churches, 62; membership, (a) 3,271, (b) 3,271.
- Old Order Amish Mennonite Church**  
Churches, 141; membership, (a) 9,288, (b) 9,298.
- Old Order Mennonite Church (Wisler)**  
Churches, 36; membership, (a) 3,948, (b) 3,948.
- Old Order of Yorker Brethren**  
Churches, 10; membership, (a) 472, (b) 472.
- (Original) Church of God**  
Headquarters, 2303 East 17th Street, Chatanooga, Tennessee.  
Churches, 85; membership, (a) 2,597, (b) 2,597.
- Orthodox Presbyterian Church**  
Headquarters, 1221 Commonwealth Building, Philadelphia, Pennsylvania.  
Churches, 65; membership, (a) 4,800, (b) 5,000.
- Pentecostal Assemblies of the World**  
Headquarters, 402 West Fall Creek Boulevard, Indianapolis, Indiana.  
Churches, 126; membership, (a) 6,428, (b) 7,850.
- Pentecostal Church**  
Headquarters, Dallas, Texas.  
Churches, 500; membership, 18,820.
- Pentecostal Holiness Church**  
Headquarters, Franklin Springs, Georgia.  
Churches, 594; membership, (a) 16,049, (b) 16,913.
- Pilgrim Holiness Church**  
Headquarters, 1609 North Delaware Street, Indianapolis, Indiana.  
Churches, 603; membership, (a) 20,987, (b) 21,862.
- Pillar of Fire**  
Churches, 48; membership, 10,000.
- Plymouth Brethren**  
Headquarters, 19 West 21st Street, New York, New York.
- Churches, 633; membership, (a) 22,823, (b) 22,961.
- Primitive Friends**  
Headquarters, Woodburne, Bucks County, Pennsylvania.  
Church, 1; membership, 13.
- Primitive Methodist Church**  
Churches, 83; membership, (a) 10,800, (b) 12,050.
- Progressive Spiritual Church**  
Churches, 20; membership, (a) 12,265, (b) 14,273.
- Reformed Episcopal Church**  
Churches, 72; membership, (a) 8,895, (b) 8,900.
- Reformed Mennonite**  
Headquarters, Lancaster, Pennsylvania.  
Churches, 23; membership, (a) 1,040, (b) 1,040.
- Reformed Methodist Church**  
Headquarters, 101 Moeller Street, Binghamton, New York.  
Churches, 10; membership, (a) 391, (b) 400.
- Reformed Methodist Union Episcopal Church (col.)**  
Churches, 27; membership, (a) 1,813, (b) 1,904.
- Reformed Presbyterian Church, General Synod**  
Churches, 13; membership, (a) 1,920, (b) 1,943.
- Reformed Presbyterian Church, Synod**  
Churches, 97; membership, (a) 7,331, (b) 7,565.
- Reformed Zion Union Apostolic Church (col.)**  
Churches, 52; membership, (a) 4,730, (b) 5,420.
- Regular Baptists**  
Headquarters, Kensington, Maryland.  
Churches, 755; membership, (a) 48,791, (b) 49,184.
- Religious Society of Friends of Philadelphia and Vicinity (Orthodox)**  
Churches, 47; membership, (a) 3,863, (b) 4,699.
- Religious Society of Friends (Hicksite)**  
Churches, 135; membership, (a) 14,524, (b) 16,505.
- Rosicrucian Fellowship**  
Headquarters, Mt. Ecclesta, Ocean-side, California.  
Churches, 105.
- Roumanian Orthodox Church**  
Headquarters, Grass Lake, Michigan.  
Churches, 43; membership, (a) 27,832, (b) 34,308.
- Schwenkfelders**  
Headquarters, Pennsburg, Pennsylvania.  
Churches, 6; membership, (a) 1,957, (b) 1,957.
- Separate Baptists**  
Churches, 71; membership, (a) 5,020, (b) 5,160.
- Seventh Day Baptists**  
Churches, 69; membership, (a) 6,889, (b) 6,889.
- Seventh Day Baptists (German, 1728)**  
Churches, 3; membership, (a) 493, (b) 500.
- Social Brethren**  
Churches, 19; membership, (a) 1,196, (b) 1,214.
- Stauffer Mennonite Church**  
Headquarters, Ephrata, Pennsylvania.  
Churches, 2; membership, 160.

(Turn to page 93)

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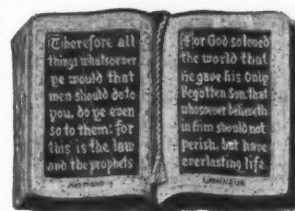
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## World Council of Churches

*The following is the list of churches which have joined the World Council up to and including April 30, 1940.*

#### Australia

Presbyterian Church of Australia.

#### Belgium

Eglise Chretienne Missionnaire Belge.

#### Canada

Church of England in Canada.  
Presbyterian Church in Canada.  
United Church of Canada.

#### China

Church of Christ in China.

#### Czechoslovakia

Evangelical Church of Bohemian Brethren.  
(Ceskobratrska Cirkev Evangelicka)

#### England

Baptist Union of Great Britain and Ireland.  
Churches of Christ in Great Britain and Ireland (Disciples).  
Congregational Union of England and Wales.  
Presbyterian Church of England.  
The Methodist Church.

#### Estonia

Evangelical Lutheran Church in Estonia.  
(Eesti Evangeeliumi Luteriusu Kiriku).  
Orthodox Church in Estonia.

#### Finland

Evangelical Lutheran Church of Finland.  
(Suomen Evankelis-Luterilainen Kirkko).

#### France

Eglise Reformee de France.  
Eglise Reformee d'Alsace et de Lorraine.

#### Holland

Algemeene Doopsgezinde Societeit.  
Evangelisch-Luthersche Kerk.  
Nederlandsche Hervormde Kerk.  
Remonstrantsche Broederschap.  
Old Catholic Church of Holland.

#### Hungary

Reformed Church of Hungary.

#### India

Church of India, Burma and Ceylon.  
South India United Church.  
Federation of Evangelical Lutheran Churches in India.  
Mar Thoma Syrian Church of Malabar.

#### Ireland

Methodist Church in Ireland.

#### Latvia

Orthodox Church in Latvia.

#### Lithuania

Reformed Church of Lithuania (Lietuvos Ev.-Reformatu Baznycia).

#### Mexico

Methodist Church of Mexico.

#### Netherlands East Indies

Protestant Church of the Netherlands East Indies.

#### Philippine Islands

United Evangelical Church of the Philippines.

#### Poland

Evangelical Church of the Augsburgian Confession (Evangelisch-Augsburgische Kirche in Polen).  
United Evangelical Church (Unierte Evangelische Kirche).  
Polish National Catholic Church.

#### Scotland

Episcopal Church in Scotland.  
Church in Scotland.

#### South Africa

Congregational Union of South Africa.

#### Sweden

Church of Sweden (Svenska Kirka).

#### Switzerland

Old Catholic Church of Switzerland.

#### U. S. A.

Northern Baptist Convention, U. S. A.

Seventh Day Baptist Churches.

Congregational and Christian Churches.

International Convention of Disciples of Christ.

\*Protestant Episcopal Church.

Evangelical Church.

Yearly Meeting of Friends of Philadelphia and Vicinity.

United Lutheran Church in America.  
Methodist Church.

African Methodist Episcopal Church.

\*Moravian Church (Northern Province).

Polish National Catholic Church of America.

Roumanian Orthodox Episcopate in America.

Syrian Antiochan Orthodox Church, Archdiocese of New York and all North America.

\*These two churches have expressed general approval but have not taken a final vote on membership.

## Bible Conferences and Summer Assemblies

(The following list is very incomplete but is the beginning of a list which should be useful in the church field. Corrections and additions for 1941 Directory will be welcomed.)

**Big Bear Bible Conferences**, Bear Lake, California.

**Ben Lippen Bible and Christian Life Conferences**, Asheville, North Carolina.

**Berkshire Bible Fellowship**, Chestnut Hill, Monterey, Massachusetts.

**Bethanna Bible and Missionary Conference**, Southampton, Pennsylvania. Director: E. N. Swigart, Southampton, Pennsylvania. Rate: \$10 per conference of eight and one-third days. Teaching is fundamental. Missionaries come from all over the world.

**Beulah Beach Conferences**, Beulah Beach, Ohio.

**Boardwalk Bible Conference**, Atlantic City, New Jersey. Ocean City, New Jersey. Wildwood, New Jersey.

**Camp Pinnacle Young Women's Bible Training Movement**, Voorheesville, New York.

**Cedar Lake Conferences**, Cedar Lake, Indiana.

**Central New York Bible Conferences**, Homer, New York, July 26-August 25.

**Chautauqua Assembly**, Chautauqua, New York.

**Christian Victory Bible Conference**, Denver, Colorado.

**Denver Bible Institute Summer Conference**, Denver, Colorado.

**Dunkirk Conference Grounds**, Dunkirk, New York.

**Erieside Bible Conferences**, Willowick, Ohio.

**Fairhaven Camp Meeting**, Fairhaven, New York.

**Grove City Bible School**, Grove City, Pennsylvania.

**Indian Park Bible Conferences**, Box 795, Williamsport, Pennsylvania.

**Lake Geneva Conferences**, Williams Point, Lake Geneva, Wisconsin.

**Lake Junaluska Conferences**, Lake Junaluska, North Carolina.

**Lake Odessa Bible Conference**, Lake Odessa, Michigan.

**Lakeside Conference on Religion and Life**, July 14-28, 1940. Nationally-known speakers through this conference and balance of summer season, July 3-August 25. Lakeside is one of the great summer assembly grounds. Send

Presbyterian Church in the United States of America.

Presbyterian Church in the United States.

United Presbyterian Church of North America.

Evangelical and Reformed Church.  
Reformed Church in America.

### West Indies

Anglican Church of the West Indies.

### Yugoslavia

Old Catholic Church of Yugoslavia.

The Salvation Army

## BIBLE CONFERENCES FOR ALL AGES

### 32nd General Erieside Summer Bible Conference

July 19th to July 28th

East 315th St. and Lake Shore Blvd.,  
Willowick, near Cleveland, Ohio

#### SPEAKERS:

V. Raymond Edman, Ph. D.

Henry Ostrom, D. D.

Rev. Jack Mitchell

Northcote Deck, M. D.

Herbert W. Bleber, D. D.

P. W. Dubose, D. D.

D. H. Dolman, D. D.

Col. F. J. Miles, D. S. O.

Rev. W. Talbot Hindley

Missionaries From Five Continents

### 19TH JUNIOR AND SENIOR GIRLS' CAMP

June 22 - June 29 (Junior)

July 3 - July 13 (Senior)

Directors: Mrs. Walter Powell, Miss Hazel Yarnell  
Teachers: Mrs. Evelyn McClusky, Mrs. James Gurvey, Mrs. J. L. McMillin, Miss Florence Hagen

### 15TH BOYS AND YOUNG MEN'S CONFERENCE

July 30 to August 8

Under the direction of Dr. P. W. DuBose, president  
of Hampden DuBose Academy, Orlando, Florida

### 8TH BUSINESS WOMEN'S LABOR DAY CONFERENCE

August 31 to September 2

Under the direction of Miss Mary R. Phinney

Folders will be mailed upon application to  
The Erieside Bible Conference—Box 328  
Dr. H. Mackenzie, President, Willowick, Ohio

for special bulletin on religious activities to: The Lakeside Association, Lakeside, Ohio.

**Lake Superior Bible Conference and "Gitche Gumee" Young People's Camp**, Eagle River, on Lake Superior, Northern Michigan. Two wonderful weeks August 4-18. Fundamental. Spiritual and physical refreshment. Scenic beauty. \$9.00 per week. Beautiful "birch bark" program, other information, write Rev. John J. Rader, Camp Director, Silvis, Illinois.

**Maranatha General Conference**, Muskegon, Michigan.

**Massenetta Springs Conferences**, Harrisonburg, Virginia.

**Medicine Lake Bible Camp**, Medicine Lake, Minnesota. Address, Mission Farms, Highland Station 7, Minneapolis, Minnesota.

**Montreat Summer Gatherings**, Montreat, North Carolina.

**Montrose Bible Conferences**, Montrose, Pennsylvania.

**Mount Herman Gatherings**, Mount Herman, California.

**Mt. Sequoyah Conferences**, Fayetteville, Arkansas.

**New England Fellowship Conferences**, Rumney, New Hampshire. June 24 to September 2. Conferences for public school teachers, church leadership, youth, business men, women and general. Write J. Elwin Wright, 5 Park Street, Boston, Massachusetts.

**Northfield Summer Conferences**, June 21-August 12. East Northfield, Massachusetts.

**Oakwood Park Assemblies and Conferences**, Lake Wawasee, Syracuse, Indiana.

**Ocean Grove Conferences**, Ocean Grove, New Jersey.

**Odosagih Conferences**, Lime Lake, New York.

**Ontario Bible Conference**, Fair Haven, New York. Ralph E. Stewart, director; Institute Place, Chicago.

**Peniel Bible Conference**, Lake Luzerne, New York.

**Pinebrook Bible Conferences**, East Stroudsburg, Pennsylvania.

**Providence Bible Institute Conferences**, Old Orchard Beach, Maine.

**Southern Baptist Assembly Conference**, Ridgecrest, North Carolina.

**Southwest Missionary and Bible Conferences**, Flagstaff, Arizona.

**Stony Brook Thirty-first Conference Season**, June 28 through September 2. Includes Young People's Conference,

July 13-20 and General Bible Conference, July 27-August 10th. For information write G. C. Moore, Stony Brook, New York.

**Victorious Life Conferences**, Keswick Grove, New Jersey.

**Winona Lake Conferences**, Winona Lake, Indiana.

**Western Pennsylvania Bible Conference**, Slippery Rock, Pennsylvania.

**York Beach Bible Conferences**, York Beach, Maine.

## Church Membership

(From page 91)

### Theosophical Society

Headquarters, Point Loma, California.

### Theosophical Society in America

Headquarters, Olcott, Wheaton, Illinois.

Membership, 5,900.

### Union American Methodist Episcopal Church (col.)

Headquarters, 1928 Federal Street, Philadelphia, Pennsylvania.

Churches, 80; membership, (a) 18,050, (b) 20,101.

### United American Free Will Baptists (col.)

Churches, 375; membership, (a) 30,000, (b) 35,000.

### United Baptists

Churches, 221; membership, (a) 18,847, (b) 18,903.

### United Brethren in Christ (Old Constitution)

Headquarters, United Brethren Building, Huntington, Indiana.

Churches, 344; membership, (a) 16,440, (b) 17,360.

### United Christian Church

Churches, 15; membership, (a) 600, (b) 600.

### United Society of Believers

Churches, 5; membership, 72.

### United Zion's Children

Churches, 22; membership, (a) 1,000, (b) 1,025.

### Volunteers of America

Headquarters, 34 West 28th Street, New York, New York.

Churches, 102; membership, (a) 26,034, (b) 28,329.

### Wesleyan Methodist Connection

Headquarters, 330 East Onondaga Street, Syracuse, New York.

Churches, 696; membership, (a) 25,149, (b) 27,179.



## THEOLOGICAL SEMINARIES

Institution	Connection	Location	Head
Alfred University, Sch. of Relig.	7th Day Bapt.	Alfred, N. Y.	E. D. Van Horn
American Theol. Sem.	Non-den.	Wilmington, Del.	S. E. Wicker
Andover-Newton Theological Seminary*	Cong. Bapt.	Newton Center, Mass.	E. C. Herrick
Asbury Coll., Sch. of Relig.	Methodist Ch.	Wilmore, Ky.	F. H. Larabee
Ashland Coll., Theol. Sem.	Breth. Ch.	Ashland, O.	Willis Ronk
Augsburg Coll., Theol. Sem.	Luth. Free Ch.	Minneapolis, Minn.	B. Christensen
Augustana Coll., Theol. Sem.*	Luth. Aug. Syn.	Rock Island, Ill.	C. Bergendoff
Augustinian Monastery of St. Thomas of Villanova	Catholic	Villanova, Pa.	P. F. Healy
Aurora Coll., Dept. of Theology	Adv. Chr. Ch.	Aurora, Ill.	C. H. Hewitt
Austin Presb. Theol. Sem.*	Presb. U. S.	Austin, Tex.	T. W. Curry
Ayden Sem.	Free Will Bapt.	Ayden, N. C.	R. F. Pittman
Bangor Theol. Sem.	Cong. Chr.	Bangor, Me.	Harry Trust
Belmont Abbey Sem.	Catholic	Belmont, N. C.	V. Taylor
Berkeley Baptist Div. Sch.*	N. Bapt.	Berkeley, Calif.	Sandford Fleming
Berkeley Div. Sch., Yale Univ.	Bd. Trust.	New Haven, Conn.	W. P. Ladd
Bethany Bible Sem.*	Ch. Breth.	Chicago, Ill.	D. W. Kurtz
Bethel Coll., Dept. of Theol.	Cumb. Presb.	McKenzie, Tenn.	E. K. Reagin
Bethel Inst.	N. Bapt.	St. Paul, Minn.	K. J. Karlson
Bible Holiness Sem.	Pilgrim Hol. Ch.	Owosso, Mich.	H. T. Mills
Bible College of Missouri	Interdenom.	Columbia, Mo.	Carl Agee
Biblical Sem.	Interdenom.	New York, N. Y.	A. A. Johnson
Bloomfield Coll. and Sem.	Presb. U. S. A.	Bloomfield, N. J.	Joseph Hunter
Bonebrake Theol. Sem.*	U. Breth.	Dayton, O.	Walter N. Roberts
Boston Univ. Sch. of Theol.*	Methodist Ch.	Boston, Mass.	Earl Marlatt
Bridgewater Coll., Bible Dept.	Ch. Breth.	Bridgewater, Va.	P. H. Bowman
Brite Coll. of the Bible, Texas Christian Univ.	Disc.	Fort Worth, Tex.	Colby D. Hall
Butler Univ., Coll. of Relig.	Disc.	Indianapolis, Ind.	F. D. Kerschner
California Christian Coll.	Disc.	Los Angeles, Calif.	C. J. Cheverton
Calvin Sem.	Chr. Ref.	Grand Rapids, Mich.	Louis Berkhof
Catholic Univ. of A., Sch. of Sacred Science	Catholic	Washington, D. C.	J. A. Ryan
Cedarville Coll., Theol. Sem.	Ref. Presb.	Cedarville, O.	W. R. McChesney
Central Wesleyan Coll., German Theol. Sem.	Non-Sect.	Warrenton, Mo.	I. N. Chiles
Chicago Theol. Sem., The*	Cong. Chr.	Chicago, Ill.	Albert W. Palmer
Church Div. Sch. of the Pacific	P. E.	Berkeley, Calif.	Henry H. Shires
Colgate-Rochester Div. Sch.*	N. Bapt.	Rochester, N. Y.	A. W. Beaven
Coll. of the Bible*	Disc.	Lexington, Ky.	Stephen A. Corey
Coll. of the Immaculate Conception, Theol. Sch.	Catholic	Oconomowoc, Wisc.	E. A. Fastner
Columbia Theol. Sem.*	Presb. U. S.	Decatur, Ga.	J. McD. Richards
Concordia Theol. Sem.	Luth. (Mo. Syn.)	St. Louis, Mo.	L. Fuerbringer
Crozer Theol. Sem.*	N. Bapt.	Chester, Pa.	James H. Franklin
Dallas Theol. Sem. & Grad. Sch. of Theol.	Non-denom.	Dallas, Tex.	Lewis Sperry Chafer
Drake Univ., Coll. of Bible	Disc.	Des Moines, Ia.	Seth W. Slaughter
Drew Theol. Sem.*	Methodist Ch.	Madison, N. J.	Lynn Harold Hough
Du Bose Mem. Training Sch.	P. E.	Monteagle, Tenn.	A. G. Richards
Dubuque Mem. Training Sch.	Presb. U. S. A.	Dubuque, Ia.	Dale D. Welch
Duke Univ., Sch. of Religion*	M. E. So.	Durham, N. C.	Elbert Russell
Eden Theol. Sem.*	Ev. Ref.	Webster Groves, Mo.	S. D. Press
Emmanuel Miss'y Coll., Theol. Sch.	7th Day Adv.	Berrien Springs, Mich.	W. W. Prescott
Emory Univ., Candler Sch. of Theol.*	Methodist Ch.	Atlanta, Ga.	F. N. Parker
Episcopal Theol. Sem.*	P. E.	Cambridge, Mass.	H. B. Washburn
Erskine Theol. Sem.	Ass. Ref. Presb.	Due West, S. C.	F. Y. Pressley
Eugene Bible Coll.	Disc.	Eugene, Ore.	S. E. Childers
Ev. Lutheran Theol. Sem.	Am. Luth.	Columbus, O.	P. H. Buehring
Ev. Lutheran Theol. Sem.	Luth. (Mo. Syn.)	Thiensville, Wisc.	A. F. Pleper
Evangelical Sch. of Theol.*	Evang. Ch.	Reading, Pa.	J. S. Stamm
Evangelical Theol. Coll.	Non-denom.	Dallas, Tex.	Lewis Sperry Chafer
Evangelical Theol. Sem.*	Evang. Ch.	Naperville, Ill.	H. R. Heininger
Faith Theol. Sem.	Non-denom.	Wilmington, Del.	Allan McCrae
Findlay Coll., Dept. of Theol.	Chs. of God	Findlay, O.	Eugene K. Eakin
Gammon Theol. Sem.*	Meth.	Atlanta, Ga.	Willis J. King
Garret Bibl. Inst.*	Methodist Ch.	Evanston, Ill.	H. G. Smith
General Theol. Sem. of the P. E. Ch.*	P. E.	New York, N. Y.	H. E. Fosbrooke
Gordon Coll. of Theol.	Non-Sect.	Boston, Mass.	N. R. Wood
Grace Theol. Sem.	Breth. Ch.	Winona Lake, Ind.	Alva J. McClain
Grandview Coll., Theol. Sem.	Dan. Luth.	Des Moines, Ia.	S. D. Rodholm
Greenville Coll., Dept. of Theol.	Free Meth.	Greenville, Ill.	W. K. Winslow
Hamma Divinity School*	Un. Luth.	Springfield, O.	L. H. Larimer
Hartford Sem.*	Interdenom.	Hartford, Conn.	R. W. Barstow
Harvard Divinity Sch.	Non-Sect.	Cambridge, Mass.	W. L. Sperry
Hebrew Union Coll.	Jewish	Cincinnati, O.	J. Morgenstern
Howard Univ., Theol. Dept.*		Washington, D. C.	B. E. Mays
Huntington Coll., Theol. Sem.	U. Breth.	Huntington, Ind.	O. R. Stilson
Iliff Sch. of Theol.*	M. E.	Denver, Colo.	Chas. E. Schofield
Immaculate Conception Theol. Sem.	Catholic	Darlington, N. J.	T. H. McLaughlin
Jewish Theol. Sem. of A.	Jewish	New York, N. Y.	Louis Finkelstein
Johnson Bible Coll.	Disc.	Kimberlin Hts., Tenn.	A. R. Brown
Kansas City Baptist Theol. Sem.	Bapt.	Kansas City, Kan.	H. E. Dana
Kenrick Theol. Sem.	Catholic	St. Louis, Mo.	William P. Barr
Kenyon Coll., Div. Sch.	P. E.	Gambier, O.	C. E. Byrer
Kimball Sch. of Theol.	M. E.	Salem, Ore.	J. D. McCormick
Louisville Presbyterian Theol. Sem.*	Presb. U.S. & U.S.A.	Louisville, Ky.	F. H. Caldwell
Lutheran Theol. Sem.*	Un. Luth.	Gettysburg, Pa.	A. R. Wentz

(Turn to page 96)

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## Theological Seminaries

(From page 94)

Institution	Connection	Location	Head
Lutheran Theol. Southern Sem.	Un. Luth.	Columbia, S. C.	C. K. Bell, Act. Pres.
Lutheran Theol. Sem. at Phila.*	Un. Luth.	Mt. Airy, Phila., Pa.	L. D. Reed
Luther Theol. Sem.	Norw. Luth.	St. Paul, Minn.	T. F. Gullixson
Meadville Theol. Sch.*	Unit.	Chicago, Ill.	S. B. Snow
Mennonite Sem.	Menn.	Bluffton, O.	
Mercer Univ., Sch. of Theol.	S. Bapt.	Macon, Ga.	J. G. Harrison
Mission House Sem.	Ev. Ref.	Plymouth, Wisc.	Paul Grosshuesch
Moravian Theol. Sem.	Morav.	Bethlehem, Pa.	W. N. Schwarze
Mt. St. Alphonsus Theol. Sem.	Catholic	Esopus, N. Y.	W. T. McCarty
Mt. St. Mary's Sem. of the West	Catholic	Norwood, O.	G. J. Rehring
Mt. St. Michael's Div. Sch.	Catholic	Hillyard, Spokane, Wash.	T. R. Martin
Nashotah House	P. E.	Nashotah, Wisc.	E. J. M. Nutter
New Brunswick Theol. Sem.*	Ref. in A.	New Brunswick, N. J.	J. W. Beardslee, Jr.
New Church Theol. Sch.	Swedenb.	Cambridge, Mass.	F. H. Blackmer
New Church Theol. Sem.	Swedenb.	Bryn Athyn, Pa.	A. Aeton
New England Sch. of Theol.	Adv. Ch.	Brookline, Boston, Mass.	Guy L. Vannah
Niagara Univ., Sem. of Our Lady of Angels	Catholic	Niagara Univ., N. Y.	C. F. Meyer
Northern Baptist Theol. Sem.	N. Bapt.	Chicago, Ill.	Chas. W. Koller
Northwestern Theol. Sem.	Un. Luth.	Minneapolis, Minn.	Joseph Stump
Oberlin Coll., Grad. Sch. of Theol.*	Cong. Chr.	Oberlin, O.	T. W. Graham
Pacific Sch. of Relig.*	Interdenom.	Berkeley, Calif.	A. C. McGiffert, Jr.
Pacific Union Coll., Sch. of Theol.	7th Day Adv.	Angwin, Calif.	B. P. Hoffman
Pacific Unitarian Sch. for the Ministry	Unit.	Berkeley, Calif.	W. S. Morgan
Pasadena Coll., Coll. of Biblical Educ.	Nazarene	Pasadena, Calif.	H. Orton Wiley
Philadelphia Div. Sch.	P. E.	Philadelphia, Pa.	Allen Evans
Phillips Univ.	Disc.	Enid, Okla.	Eugene S. Briggs
Pittsburgh-Xenia Theol. Sem.*	U. Presb.	Pittsburgh, Pa.	John McNaughton
Presbyterian Theol. Sem.*	Presb. U. S. A.	Chicago, Ill.	J. Harry Cotton
Presbyterian Theol. Sem.	Presb. U. S. A.	Omaha, Neb.	L. C. Denise
Princeton Theol. Sem.*	Presb. U. S. A.	Princeton, N. J.	John A. Mackay
Protestant Episcopal Theol. Sem.	P. E.	Alexandria, Va.	W. E. Rollins
Reformed Presbyterian Theol. Sem.	Ref. Presb.	Pittsburgh, Pa.	R. J. McKnight
St. Bernard Sem. and Abbey	Catholic	St. Bernard, Ala.	B. Menges
St. Bernard's Theol. Sem.	Catholic	Rochester, N. Y.	J. F. Goggin
St. Bonaventure Sem. and Coll.	Catholic	St. Bonaventure, N. Y.	T. Plassman
St. Charles Borromeo Sem.	Catholic	Overbrook, Pa.	J. M. Corrigan
St. Charles Theol. Sem.	Catholic	Carthage, O.	O. F. Kanapke
St. Francis Coll.	Catholic	Loretto, Pa.	John P. J. Sullivan
St. John's Boston Ecclesiastical Sch.	Catholic	Boston, Mass.	C. A. Finn
St. John's Coll.	Catholic	Greeley, Colo.	B. W. Bonnell
St. John's Coll., Diocesan Sem.	Catholic	Brooklyn, N. Y.	T. F. Ryan
St. John's Sem.	Catholic	Little Rock, Ark.	J. P. Gaffney
St. John's Univ. and Abbey	Catholic	Collegeville, Minn.	A. Deutsch
St. Joseph's Sem.	Catholic	Yonkers, N. Y.	F. McIntyre
St. Leo College and Abbey	Catholic	St. Leo, Fla.	F. Sadlier
St. Mary-of-the-Lakes Sem.	Catholic	Mundelein, Ill.	J. G. Kealy
St. Mary's Coll., Sch. of Theol., St. Louis Univ.	Catholic	St. Mary's, Kan.	M. Gerding
St. Mary's Sem.	Catholic	Baltimore, Md.	J. F. Fenlon
St. Mary's Theol. Sem.	Catholic	Cleveland, O.	J. M. McDonough
St. Meinrad Sem.	Catholic	St. Meinrad, Ind.	I. Esser
St. Patrick's Sem.	Catholic	Menlo Park, Calif.	J. J. Lardner
St. Paul Theol. Sem.	Catholic	St. Paul, Minn.	W. O. Brady
St. Vincent's Sem.	Catholic	Germantown, Pa.	W. P. Brady
San Francisco Theol. Sem.*	Presb. U. S. A.	San Anselmo, Calif.	Jesse H. Baird
Seabury-Western Theol. Sem.*	P. E.	Evanston, Ill.	F. A. Elwain
Seminary of St. Francis de Sales	Catholic	St. Francis, Wisc.	A. L. Muench
Seventh-day Adventist Theol. Sem.	7th Day Advent	Tokoma Park, Washington, D. C.	M. E. Kern
Southern Baptist Theol. Sem.*	S. Bapt.	Louisville, Ky.	J. R. Sampey
Southern Methodist Univ., Sch. of Theol.*	Methodist Ch.	Dallas, Tex.	E. B. Hawk
Southwestern Theol. Sch.	S. Bapt.	Fort Worth, Tex.	L. R. Scarborough
Suomi Coll. and Theol. Sem.	Finnish Luth.	Hancock, Mich.	V. K. Nikander
Taylor Univ., Sch. of Religion	Non-Sect.	Upland, Ind.	J. A. Huffman
Temple Univ., Sch. of Theol.*	Non-Sect.	Philadelphia, Pa.	Floyd Zimmerman
Theol. Sch. of St. Lawrence Univ.	Univ.	Canton, N. Y.	E. L. Hulett
Theol. Sem. of the Reformed Church in the U. S.*	Ev. Ref.	Lancaster, Pa.	Geo. W. Richards
Theol. Sem., Reformed Episcopal Church	Ref. Episc.	Philadelphia, Pa.	Geo. Handy Wailes
Trinity Theol. Sem.	U. Danish Ch.	Blair, Neb.	J. P. Nielson
Tufts Coll., Crane Theol. Sch.	Univ.	Tufts College, Mass.	C. R. Skinner
Union Coll., Dept. of Relig.	7th Day Advent	College View, Neb.	I. F. Blue
Union Theol. Sem.*	Non-Sect.	New York, N. Y.	Henry S. Coffin
Union Theol. Sem.*	Presb. U. S.	Richmond, Va.	B. R. Lacy
Univ. of Chicago, Div. Sch.*	Bapt.	Chicago, Ill.	Ernest C. Colwell
Univ. of So. California, Sch. of Relig.	Methodist Ch.	Los Angeles, Calif.	Carl S. Knopf
Univ. of the South, Theol. Dept.	P. E.	Sewanee, Tenn.	C. L. Wells
Virginia Theo. Sem.*	Bapt.	Richmond, Va.	W. H. R. Powell
Vanderbilt University School of Religion*	Non-Sect.	Nashville, Tenn.	John K. Benton
Warburg Theol. Sem.	Am. Luth.	Dubuque, Ia.	E. H. Rausch
Washington Miss'y Coll.	7th Day Advent	Washington, D. C.	H. H. Hamilton
Western Theol. Sem.	Ref. in A.	Holland, Mich.	J. Vander Meulen
Western Theol. Sem.*	Presb. U. S. A.	Pittsburgh, Pa.	J. A. Kelso
Western Theol. Sem. of Midland Coll.	Un. Luth.	Fremont, Neb.	Horace F. Martin
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## Addresses You Should Know

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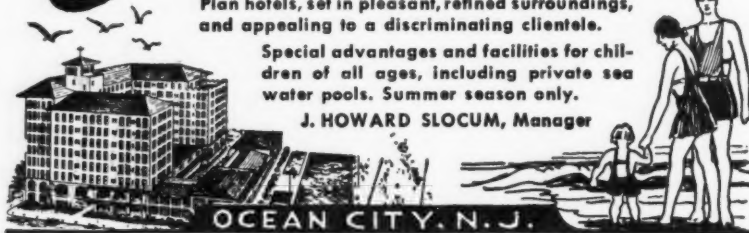
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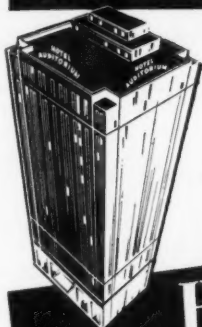
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**CHURCH OF GOD.** Gospel Trumpet Company, Anderson, Indiana; 2601 Alhambra Boulevard, Sacramento, California.

**CHURCH OF THE NAZARENE.** Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri.

**CONGREGATIONAL AND CHRISTIAN CHURCHES.** Congregational Publishing Society (The Pilgrim Press), 14 Beacon Street, Boston, Massachusetts; 19 S. La Salle Street, Chicago, Illinois.

**DISCIPLES OF CHRIST.** Christian Board of Publication (The Bethany Press), 2700 Pine Street, St. Louis, Missouri.

**EVANGELICAL CHURCH.** 3rd and Reily Streets, Harrisburg, Pennsylvania.

**EVANGELICAL AND REFORMED CHURCH.** Board of Christian Education, Schaff Building, Philadelphia, Pennsylvania; Central Publishing House, Cleveland, Ohio; Eden Publishing House, 1712-24 Chouteau Avenue, St. Louis, Missouri; 209 S. State Street, Chicago, Illinois.

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(Turn to page 120)



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Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

The Standard Publishing Company  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 89)

Woolverton Printing Company  
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(See page 75)

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Hammond Instrument Company  
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Chicago, Illinois

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### PARAMENTS

---

Cox Sons & Vining, Incorporated  
131 East 23rd Street  
New York City  
(See page 71)

J. M. Hall, Incorporated  
417 5th Avenue  
New York City  
(See page 111)

The Klagstad Studios  
225 South Fifth Street  
Minneapolis, Minnesota  
(See page 103)

The Gorham Company  
Providence, Rhode Island

---

### PIPE ORGANS

---

Aeolian-Skinner Organ Company  
Boston, Massachusetts

Austin Organs  
156 Woodland Street  
Hartford, Connecticut  
(See page 115)

Bartholmay & Sons, F. A. N. E. Corp.  
American and Bainbridge  
Philadelphia, Pennsylvania

Delosh Brothers  
3508 105th Street  
Corona, Long Island, New York

Geneva Organ Company  
Geneva, Illinois

The Hall Organ Company  
West Haven, Connecticut

Hillgreem, Lane & Company  
Alliance, Ohio

The Kilgen Organ Company  
429 S. 12 Boulevard  
St. Louis, Missouri  
(See page 115)

W. W. Kimball Company  
306 South Wabash Avenue  
Chicago, Illinois

Maas Organ Company, Ltd.  
3015 Casitas Avenue  
Los Angeles, California

Marr Organ Company  
Warsaw, New York

Maxcy-Barton Organ Company  
1800 West Madison  
Chicago, Illinois  
(See page 115)

Midmer Losh  
Merrick, Long Island, New York

M. P. Moller, Incorporated  
Hagerstown, Maryland  
(See page 91)

Henry Pilcher's Sons  
918-920 Mason Avenue  
Louisville, Kentucky

Rangertone, Incorporated  
201 Verona Avenue  
Newark, New Jersey  
(See page 85)

Reuter Organ Company  
Lawrence, Kansas

A. J. Schantz  
Orrville, Ohio

Tellers Organ Company  
Erie, Pennsylvania

Verlinden Organ Company  
3530 West Pierce Street  
Milwaukee, Wisconsin

Votteler, Holtkamp, Sparling Organ  
Company  
Meyer Avenue at West 30th Street  
Cleveland, Ohio

Wicks Organ Company  
Highland, Illinois  
(See page 42)

Rudolph Wurlitzer Company  
North Tonawanda, New York

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### ORGAN DESIGNERS AND ARCHITECTS

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Elliott, Turner & Quimby  
210 East 58th Street  
New York City

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### ORGAN BLOWERS

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Spencer Turbine Company  
Hartford, Connecticut  
(See page 82)

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A. L. White Manufacturing Company  
215 Englewood Avenue  
Chicago, Illinois

Bilhorn Bros. Organ Company, Inc.  
1414 McLean Avenue  
Chicago, Illinois

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### PIPE ORGANS—MODERNIZATION AND MAINTENANCE

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Rangertone, Incorporated  
201 Verona Avenue  
Newark, New Jersey  
(See page 85)

The Rudolph Wurlitzer Company  
North Tonawanda, New York

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Lancaster, Pennsylvania

Hilliard Sales Company  
St. Joseph, Missouri

Huntington Laboratories, Incorporated  
Huntington, Indiana

S. C. Johnson & Son, Incorporated  
Racine, Wisconsin

Midland Chemical Laboratories, Inc.  
Dubuque, Iowa

National Chemical & Mfg. Co.  
3617 South May Street  
Chicago, Illinois

United States Gypsum Company  
300 West Adams Street  
Chicago, Illinois

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### PAINTINGS AND MURALS

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The Klagstad Studios  
225 South 5th Street  
Minneapolis, Minnesota  
(See page 103)

John Krogman  
3561 Fullerton Avenue  
Chicago, Illinois

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### PARTITIONS

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Folding Walls Company  
3126 Scarboro Road  
Cleveland, Ohio

New Castle Products Company  
556 S. 25th Street  
New Castle, Indiana

Swedish Venetian Blind Company  
601 West 26th Street  
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1841 Broadway  
New York, New York

Wright & Gamber  
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Dictograph Products Company  
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3015 Casitas Avenue  
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Montgomery Ward & Company  
Chicago, Illinois

Schulmerich Sound Systems  
141 Glenside Avenue  
Glenside, Pennsylvania

Sears, Roebuck & Company  
Chicago, Illinois

Sonotone Corporation  
Elmsford, New York

Sundt Engineering Company  
4238 Lincoln Avenue  
Chicago, Illinois  
(See page 79)

Western Electric Company  
195 Broadway  
New York, New York

Williams, Brown & Earle, Incorporated  
918 Chestnut Street  
Philadelphia, Pennsylvania

#### PEWS

American Church & Chapel Furniture Company  
1313 West Division  
Chicago, Illinois

American Seating Company  
Grand Rapids, Michigan  
(See page 37)

DeLong & DeLong  
703 Schaff Building  
1505 Race Street  
Philadelphia, Pennsylvania  
(See page 103)

DeLong Furniture Corporation  
Topton, Pennsylvania

Huntington Seating Company  
480 Lexington Avenue  
New York, New York

The Josephinum Church Furniture Co.  
351 Merritt Street  
Columbus, Ohio

Keltner Manufacturing Company  
Ashley, Ohio  
(See page 103)

The Klagstad Studios  
225 South Fifth Street  
Minneapolis, Minnesota  
(See page 103)

Theodore Kuntz Company  
Winslow and Center Streets  
Cleveland, Ohio  
(See page 97)

Manitowoc Church Furniture Company  
Waukesha, Wisconsin

J. P. Redington & Company  
Scranton, Pennsylvania  
(See pages 103, 117)

L. L. Sams & Sons  
905 S. 5th  
Waco, Texas

Southern Desk Company  
Hickory, North Carolina

Charles Svoboda  
6253 Mereshon Street  
Philadelphia, Pennsylvania  
(See page 99)

#### PLAYGROUND EQUIPMENT

Mitchell Manufacturing Company  
Milwaukee, Wisconsin  
(See page 85)

#### PRINTING FOR CHURCHES

All Church Publicity Association  
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Arrow Letter Service  
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296 Broadway  
New York, New York  
(See page 57)

The Lutheran Press  
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New York, New York

National Religious Press  
Grand Rapids, Michigan  
(See page 5)

Cobb Shinn  
40 Jackson Place  
Indianapolis, Indiana

**PRINTING PRESSES**

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Meriden, Connecticut

**PUBLISHERS OF RELIGIOUS  
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25 West 32nd Street  
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203 North Wabash Avenue  
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Dramatic Publishing Company  
59 East Van Buren Street  
Chicago, Illinois

Eldridge Entertainment House  
Franklin, Ohio

Samuel French  
25 West 45th Street  
New York, New York  
(See page 111)

H. W. Gray Company  
159 East 48th Street  
New York, New York

Harper & Brothers  
49 East 33rd Street  
New York, New York  
(See back cover)

Houghton, Mifflin Company  
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Longmans, Green & Company  
114 Fifth Avenue  
New York, New York

Missionary Education Movement  
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14 Beacon Street  
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Powell & White  
900 Edwards Building  
Cincinnati, Ohio

George F. Rosche & Company  
337 West Madison Street  
Chicago, Illinois

Charles Scribner's Sons  
597 Fifth Avenue  
New York, New York  
(See page 105)

Student Volunteer Movement  
254 Fourth Avenue  
New York, New York

University of Chicago Press  
58th Street and Ellis Avenue  
Chicago, Illinois

**PULPIT ROBES**

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398 Broadway  
Albany, New York  
(See page 89)

Collegiate Cap & Gown Company  
366 Fifth Avenue  
New York City  
Chicago, Illinois  
Champaign, Illinois  
Columbus, Ohio  
(See page 69)

Cox Sons & Vining, Incorporated  
131 East 23rd Street  
New York City  
(See page 91)

DeMoulin Brothers & Company  
1161 South Fourth Street  
Greenville, Illinois  
(See pages 104, 119)

J. M. Hall, Incorporated  
417 Fifth Avenue  
New York City  
(See page 111)

The Klagstad Studios  
225 South Fifth Street  
Minneapolis, Minnesota  
(See page 103)

Louis J. Lindner  
425 7th Avenue  
New York City  
(See classified)

McCarthy & Simon, Incorporated  
7-9 West 36th Street  
New York City  
(See page 99)

E. R. Moore Company  
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Chicago, Illinois  
(See page 104)

National Academic Cap & Gown Co.  
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Philadelphia, Pennsylvania  
(See page 117)

C. E. Ward Company  
New London, Ohio  
(See page 119)

Paul A. Willsie Company  
Smith Building  
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457 West Fort Street  
Detroit, Michigan  
(See page 97)

**RELIGIOUS ART PICTURES AND  
FOLDERS**

Art Education, Incorporated  
35 West 34th Street  
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Minneapolis, Minnesota  
(See page 63)

Brown-Robertson Company, Inc.  
35 West 34th Street  
New York, New York

Campbell Prints, Incorporated  
33 West 34th Street  
New York, New York

Church World Press, Incorporated  
Auditorium Building  
Cleveland, Ohio  
(See page 72)

Goes Lithographing Company  
42 West 61st Street  
Chicago, Illinois

Goodenough & Woglom Company  
296 Broadway  
New York City  
(See page 57)

Hammond Publishing Company  
125 East Wells Street  
Milwaukee, Wisconsin  
(See pages 78, 119)

The Hermitage Art Company, Inc.  
Irving Park Blvd. at N. Hermitage Ave.  
Chicago, Illinois

The Messenger Corporation  
Auburn, Indiana

The House of Art  
33 West 34th Street  
New York, New York

Perry Pictures Company  
Malden, Massachusetts

J. P. Redington Company  
Scranton, Pennsylvania  
(See pages 103, 117)

**RELIGIOUS BOOK PUBLISHERS**

The Abingdon Press  
150 Fifth Avenue  
New York, New York

American Sunday-School Union  
1816 Chestnut Street  
Philadelphia, Pennsylvania  
(See page 61)

American Tract Society  
21 West 46th Street  
New York City  
(See page 73)

Associated Authors  
53 West Jackson Boulevard  
Chicago, Illinois

Associated Press  
347 Madison Avenue  
New York, New York

Augsburg Publishing House  
Minneapolis, Minnesota  
(See page 63)

The Beacon Press, Incorporated  
25 Beacon Street  
Boston, Massachusetts

Bible Institute Colportage Association  
869 North Wells Street  
Chicago, Illinois  
(See page 90)

Broadman Press  
Nashville, Tennessee  
(See page 84)

Cokesbury Press  
Nashville, Tennessee  
(See pages 8, 102)

William Collins Sons & Company  
425 Fourth Avenue  
New York City

Gospel Trumpet Company  
Anderson, Indiana  
(See page 63)

Harper & Brothers  
49 East 33rd Street  
New York, New York  
(See back cover)

A. H. Holman Company  
1222-1226 Arch Street  
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Ernst Kaufmann  
7 Spruce Street  
New York, New York  
209 South State Street  
Chicago, Illinois  
(See pages 89, 91)

Light and Life Press  
Winona Lake, Indiana  
(See page 49)

The Macmillan Company  
60 Fifth Avenue  
New York, New York  
(See page 74)

Missionary Education Movement  
150 Fifth Avenue  
New York, New York

Methodist Publishing House  
Dallas, Texas  
Richmond, Virginia  
Nashville, Tennessee  
(See page 49)

Morehouse-Gorham Company  
14 East 41st Street  
New York, New York  
(See page 47)

National Publishing Company  
Philadelphia, Pennsylvania

Thomas Nelson & Sons  
385 Madison Avenue  
New York City

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

Fleming H. Revell Company  
158 Fifth Avenue  
New York, New York  
(See pages 71, 82, 111)

Fortuny's  
67 West 44th Street  
New York, New York  
(See page 106)

Charles Scribners Sons  
597 Fifth Avenue  
New York, New York  
(See page 105)

The Standard Publishing Company  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 89)

United Lutheran Publication House  
1228 Spruce Street  
Philadelphia, Pennsylvania

University of Chicago Press  
5750 Ellis Avenue  
Chicago, Illinois

Warner Press  
Anderson, Indiana  
(See page 63)

Westminster Press  
Witherspoon Building  
Philadelphia, Pennsylvania

Willett, Clark & Company  
440 South Dearborn Street  
Chicago, Illinois  
(See page 108)

John C. Winston Company  
Winston Building  
Philadelphia, Pennsylvania  
(See page 7)

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The denominational stores listed on another page all specialize in religious books. In addition the following stores are glad to serve you:

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Albert E. Brown  
160 Fifth Avenue  
New York City

Church World Press, Incorporated  
Auditorium Building  
Cleveland, Ohio  
(See page 72)

William H. Dietz  
10 South Wabash Avenue  
Chicago, Illinois  
(See page 85)

Carroll Good  
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New York City  
(See page 47)

Fleming H. Revell Company  
158 Fifth Avenue  
New York City  
(See pages 71, 82, 111)

Schulte's Book Store  
80 Fourth Avenue  
New York City

Whittmore Associates, Incorporated  
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228 East Fifth Street  
Cincinnati, Ohio

Dr. Henry Rose  
Box 644  
Newark, New Jersey

Society for Visual Education, Inc.  
100 East Ohio Street  
Chicago, Illinois  
(See page 50)

Standard Slide Bureau  
Milan, Ohio

Williams, Brown & Earle, Incorporated  
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Philadelphia, Pennsylvania

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#### SOUND REINFORCING EQUIPMENT

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DeVry Corporation  
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Chicago, Illinois

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3015 Casitas Avenue  
Los Angeles, California

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Camden, New Jersey  
(See page 33)

Rangertone, Incorporated  
201 Verona Avenue  
Newark, New Jersey  
(See page 85)

Selectone Manufacturing Company  
108 South Calvert Street  
Baltimore, Maryland

Schulmerich Sound Systems  
141 Glenside Avenue  
Glenside, Pennsylvania

W. E. Sundt Engineering Company  
4238 Lincoln Avenue  
Chicago, Illinois  
(See page 79)

Webster Electric Company  
Racine, Wisconsin  
(See page 55)

Western Electric Company  
195 Broadway  
New York, New York

Wholesale Radio Service Company  
100 Sixth Avenue  
New York, New York

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#### SPECIAL DAY PROGRAMS

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Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

George F. Rosche & Company  
337 West Madison Street  
Chicago, Illinois

The Standard Publishing Company  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 89)

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#### STAGE EQUIPMENT

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Robert P. Carsen Studios  
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#### STAINED GLASS WINDOWS

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D'Ascenzo Studios  
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Philadelphia, Pennsylvania

Davis Art Glass Company, Inc.  
3922 Olive Street  
St. Louis, Missouri

Flanagan & Biedenweg  
229 West Illinois Street  
Chicago, Illinois  
(See page 117)

Emil Frei Art Glass Company  
3934 South Grand Avenue  
St. Louis, Missouri

R. Geissler, Incorporated  
450 Sixth Avenue  
New York, New York

J. M. Hall, Incorporated  
417 5th Avenue  
New York, New York  
(See page 111)

Len R. Howard  
Kent, Connecticut

Jacoby Art Glass  
2700 St. Vincent Street  
St. Louis, Missouri

J. M. Kase, Incorporated  
30-36 North 8th Street  
Reading, Pennsylvania

Henry Keck—Stained Glass Studio  
1010 West Genessee Street  
Syracuse, New York  
(See page 111)

The J. & R. Lamb Studios, Incorporated  
Tenafly, New Jersey  
(See page 103)

Franz Mayer of Munich, Incorporated  
1616 Woolworth Building  
New York, New York

Arthur Michaudel  
542 North Paulina  
Chicago, Illinois

The Payne-Spiers Studios  
175 Fifth Avenue  
New York, New York  
(See page 117)

Pittsburgh Stained Glass Company  
Warden and McCartney Streets  
Pittsburgh, Pennsylvania

Rambusch Decorating Company  
2 West 45th Street  
New York, New York

Lawrence Saint  
Huntington Valley, Pennsylvania

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Milwaukee, Wisconsin

Seele Art Glass Company  
5311 Union Boulevard  
St. Louis, Missouri

St. Joseph Art Glass Works  
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St. Joseph, Missouri

Roy Grosvenor Thomas  
38 East 57th Street  
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Zettler Studios, Incorporated  
26 East 11th Street  
New York, New York  
(See page 117)

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#### STEREOPTICONS AND PROJECTORS

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DeVry Corporation  
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Mogull's, Incorporated  
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New York, New York

National Pictures Service, Incorporated  
228 East 5th Street  
Cincinnati, Ohio

Society for Visual Education, Inc.  
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Boston, Massachusetts

Bethel Publishing Company  
Elkhart, Indiana

Christian Publications  
1572 North Third Street  
Harrisburg, Pennsylvania  
(See pages 89, 90, 108)

David C. Cook Publishing Company  
Elgin, Illinois

Gospel Light Press  
1443 North Vine Street  
Hollywood, California

The Methodist Publishing House  
Dallas, Texas  
Richmond, Virginia  
Nashville, Tennessee  
(See page 49)

Pilgrim Press  
14 Beacon Street  
Boston, Massachusetts

The Standard Publishing Company  
Eighth and Cutter Streets  
Cincinnati, Ohio  
(See page 89)

Union Gospel Press  
Box 6059  
Cleveland, Ohio  
(See page 108)

Westminster Press  
Witherspoon Building  
Philadelphia, Pennsylvania

#### SUNDAY SCHOOL SUPPLIES

Church Supply House  
32 Westminster Street  
Providence, Rhode Island

Church Supply Company (Episcopal)  
509 Burke Building  
Seattle, Washington

David C. Cook Publishing Company  
26 Lincoln Street  
Elgin, Illinois

William H. Dietz Company  
Chicago, Illinois  
(See page 85)

Carroll Good, Incorporated  
17 Park Place  
New York, New York  
(See page 83)

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(See pages 78, 119)

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(See pages 89, 91)

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(See page 49)

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(See page 89)

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**METHODIST PROTESTANT CHURCH.\*** Board of Publication Methodist Protestant Church, 613 W. Diamond Street, N. S., Pittsburgh, Pennsylvania; 516 N. Charles Street, Baltimore, Maryland.

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# American Ministers and War

TWO papers released late in May give, in concise form, the two leading positions among the American clergy regarding war. We publish them both, herewith. The first gives the so-called pacifist point of view. These men believe that war is so great an evil that it overshadows any other issue. The signers agree that they will have no part in war even though there should be an invasion of the United States.

The second paper presents the point of view of the ministers and churchmen who believe that both Christianity and Democratic culture are involved in the German attacks and believe that the Christian has a duty to defend these things.

The ideas of the two groups are diametrically opposed but you will note that each side leaves a place in his circle of Christian fellowship for the other group. In brief neither one claims to speak alone for Christianity.

## THE PACIFIST ANNOUNCEMENT

These days of deep distress, marked on the one hand by bitter strife between nations and on the other by an almost universal passion for peace among all the peoples of the earth, seem to dictate unavoidably a confession of the faith that is in us. Humbly and to that end alone we the undersigned would submit the following statement:

With no desire to judge those who differ from us, whether actively engaged in war or advocating positions which we profoundly distrust as likely to eventuate in war, respecting their sincerity, and with the hope of equal sincerity ourselves as we claim them to be our brethren in Christ;

And with no intent, at this safe distance from the area of violent stress, to appraise the guilt of the nations engaged in conflict, assured that such an attempt must of necessity be all too uncritical and bound to suggest a self-righteous sense of superiority which we would most earnestly disclaim;

We yet would deliberately dissociate ourselves both from those who advocate an irresponsible and negative position as isolationists and from others who enter the lists as naive and sentimental perfectionists, dreaming of an unrealistic Utopia;

And would first of all acknowledge that we as Americans have deeply shared in the selfishness and indifference which have brought about this conflict; summoning ourselves, with those who find as we do, to a repentance both personal and national that shall bear the fruits of repentance in some greater social and economic justice at home, as well as in a freer, more determined and realistic fellowship with the other nations and races of the earth.

We would re-affirm further, without

regard to expediency and with a mind only to that voice which is not the sum or average of human voices, our conviction that the supreme and most immediate ethical question involved in the current strife between the nations is the question of war itself, over and above any question of democratic *versus* totalitarian ideology. War itself is the enemy which bids fair to destroy us all alike, to deprive us all of our democratic liberties, and to leave human life a prey to the ills of physical and moral exhaustion and the organized Christian church open to the charge of utter impotence or of championing a relativistic ethic little better than opportunism.

We profoundly believe that the end forever inheres within the means; that the means employed by war are essentially evil; that the good needs no aid of that evil to establish its ultimate victory; that love needs no abetting by hate; that God has not come to such a pass as to require violence for the realization of any ideal that he inspires; that the cross of Christ, with its passionate insistence on redemption through voluntary and defenseless suffering, no matter what the cost may be to us, is potent of itself beyond our thought; and that ultimately nothing else is.

We believe that war as an instrument of national policy settles no issues in the moral realm, is futile in the political, wasteful and suicidal in the economic, and in the religious, a denial of God and of the life and teaching of his Son.

And we believe in consequence that the time has come when arbitrament by war must be abolished, as trial by ordeal was abolished, as ancient modes of slavery and the codes of dueling were abolished; that it is an outmoded survival of barbarism and superstition; and that the chain of evil which holds us to it, with all its new and vicious terrors, can and must be broken where we are.

With this in view we would again solemnly resolve and pledge ourselves:

To have no part in any war.

To promote actively and continuously, as the first aim of our nation's foreign policy, the cause of peace and brotherhood, of "peace without victory," and brotherhood without preferment; firmly assured that on such a basis alone can a lasting settlement of the present conflict or of any other be achieved.

To contend against the abiding causes of war in racial injustice, narrow nationalism, imperialistic ambitions, economic exploitation, and inequality of opportunity.

To aid and relieve to the best of our ability the victims of war in all nations alike.

To cultivate as we can a measure of sympathy for, and as far as possible some knowledge and understanding of, all nations and their interests, in the face of a subtle and unscrupulous cam-

paign of propaganda on behalf of any to the exclusion of the others.

And because of our belief that a continuance of hostilities now is certain to render improbable not to say impossible a lasting solution of the questions presently at issue, to promote energetically those forces engaged to bring about an early settlement without "victory," if may be; if not, then after the inevitable exhaustion of all concerned and the nominal success of one party or the other, to give ourselves and urge our nation to give itself as opportunity permits to the promotion of a Christian treaty and to the sacrificial building of a new world-mindedness committed to disarmament of the nations, and to the founding of a community or federation that shall strive to abolish the anarchy from which war comes and hold the common interests of mankind above the selfish interests of nations.

In such an effort to demonstrate their reality and effectiveness, we would engage our intent to make this due and responsible contribution toward the preservation and strengthening of those principles of democracy and freedom which are dear to us all, and which in reality are inseparable from the Christian faith that we of the church do cherish together.

## The Signers

### The Reverends:

William S. Abernethy, Calvary Baptist Church, Washington, District of Columbia;  
William H. Alderson, First Methodist Church, Bridgeport, Connecticut;  
M. Forest Ashbrook, Northern Baptist Convention, New York;  
Roland H. Bainton, Yale Divinity School, New Haven, Connecticut;  
Shelton Hale Bishop, St. Philip's Protestant Episcopal Church, New York;  
Howard Black, West Side Y. M. C. A., New York;  
Charles F. Boss, Jr., Methodist Church Conference on World Peace, Chicago;  
W. Russell Bowle, Union Theological Seminary, New York;  
David Braun, Presbyterian Church, Swarthmore, Pennsylvania;  
Hugh Elmer Brown, First Congregational Church, Evanston, Illinois;  
Hugh Chamberlin Burr, Federation of Churches, Rochester, New York;  
George A. Buttrick, Madison Avenue Presbyterian Church, New York;  
J. Henry Carpenter, Brooklyn Church and Mission Federation, Brooklyn;  
Allan Knight Chalmers, Broadway Tabernacle Church, New York;  
A. Burns Chalmers, Dept. of Religions, Smith College, Northampton, Massachusetts;  
Bernard C. Clausen, First Baptist Church, Pittsburgh, Pennsylvania;  
Albert Buckner Coe, First Congregational Church, Oak Park, Illinois;  
Henry H. Crane, Central Methodist Church, Detroit, Michigan;  
Dorr Diefendorf, Drew Theological Seminary, Madison, New Jersey;  
Ralph E. Diefendorf, Board of Foreign Missions, Methodist Church, New York;  
Phillips P. Elliott, First Presbyterian Church, Brooklyn, New York;  
Norman D. Fletcher, Unity Church, Montclair, New Jersey;  
Harry Emerson Fosdick, Riverside Church, New York;  
John Gass, Church of the Incarnation, New York;

(Turn to page 122)



# Believe Moral Issues Justify Defense

The undersigned members of the Christian church in America previously affirmed their common conviction that, in the European war ethical issues are involved which claim the sympathy and support of American Christians. Developments, then unforeseen by many, require the elaboration of that declaration.

## I

Each day makes the deeper significance of the European conflict more inescapable.

1. A decisive German victory, now an ominous possibility, would menace not only democratic government but the most elemental securities and liberties for the peoples of the whole of Western Europe. This is true not merely for Great Britain and France but even more decisively for the people of the smaller nations. What has occurred in Finland, Denmark, Norway and Holland, as well as in Poland and Czechoslovakia, makes the issue transparent: It is the preservation of freedom for life, for worship, for thought and the basic essentials for humane living for tens of millions of citizens in progressive and peace-loving nations.

2. Both the interests and the ideals of the United States are imperilled. A decisive German victory would leave the United States the only powerful democratic nation in the world. This country would confront the continents of Europe and Asia under the domination of ruthless tyrannies. There is some evidence that Nazi ambitions do not stop short of Latin America. German victory would render obsolete our accustomed conception of America as a continent secure in geographic isolation. It would doom this nation for a generation to a stupendous program of

national preparedness in which virtually all interests, individual and social, would be subordinated to the single purpose of rendering this hemisphere secure against attack.

3. The hour has come when the American people must decide whether they are prepared to face the future in a position of virtual isolation, surrounded by powerful victors made strong by practices destructive of American ideals, or whether they will lend to the European nations struggling desperately against the German threat such support as may yet enable them to halt that aggression.

## II

However, more is at stake than national self-interest. A German victory which would destroy the liberties of free peoples and subordinate all life under the rule of political totalitarianism would endanger every value embodied in western civilization by the Christian faith and by humanistic culture.

We reaffirm that all nations including our own share responsibility for the conflict and that Allied victory would not of itself assure the establishment of justice and peace. But we are committed to the realization of a community of nations founded in justice as the only firm hope for the peace of the world, and we hold that the halting of Nazi aggression is prerequisite to the possibility of world order.

When men or nations must choose between two evils, the choice of the lesser evil becomes Christian duty. That is the alternative confronting the American people now.

## III

In the light of these facts, we urge

that the United States immediately enlist its moral and material resources in support of the Allied nations. Such assistance, we believe, offers the best hope of avoiding either military involvement in this war or a later single-handed encounter with victorious totalitarian powers, east and west. Only by concentrating every effort upon preparing herself for defense and by proffering wealth and supplies to the nations now struggling desperately to stem the tide can America hope to keep war from the Western Hemisphere and safeguard liberty, justice and honor for all nations, including herself.

Lastly we would urge the necessity of quick and resolute action. This is the hour when democracy must justify itself by capacity for effective decision, or risk destruction or disintegration. Europe is dotted with the ruins of right decisions taken too late. Not a day can be spared.

## The Signers

John Coleman Bennett, professor, Pacific School of Religion, Berkeley, California;

William Adams Brown, American chairman of the Universal Christian Council for Life and Work;

Charles C. Burlingham, attorney, Senior Warden St. George's Church, New York City;

Henry Sloane Coffin, president, Union Theological Seminary, New York City;

Sherwood Eddy, missionary leader and evangelist;

Henry V. Hobson, Protestant Episcopal bishop of Southern Ohio; chairman of the Forward Movement of the Episcopal Church;

Ivan Lee Holt, bishop of the Southern Methodist Church; former president of Federal Council of Churches of Christ in America;

Lyons Harold Hough, dean of Drew Theological Seminary, Madison, New Jersey;

F. Ernest Johnson, professor of education, Teachers College, New York City, and secretary of Federal Council of the Churches of Christ in America;

W. P. Ladd, dean of Berkerley Divinity School, New Haven, Connecticut;

Mildred McAfee, president, Wellesley College, Wellesley, Massachusetts;

John Mackay, president, Princeton Theological Seminary, Princeton, New Jersey;

Elizabeth C. Morrow, acting president of Smith College, Northampton, Massachusetts;

John R. Mott, chairman of the International Missionary Council; vice president of Federal Council of Churches of Christ in America;

William Allen Neilson, former president of Smith College;

Reinhold Niebuhr, professor of Christian Ethics, Union Theological Seminary, New York City;

Justin Wroe Nixon, professor of theology, Colgate-Rochester Theological Seminary;

Edward L. Parsons, Protestant Episcopal bishop of California;

Howard Chandler Robbins, professor of pastoral theology at General Theological Seminary, New York City;

William Scarlett, Protestant Episcopal bishop of Missouri;

Charles Seymour, president of Yale University, New Haven, Connecticut;

Henry K. Sherrill, Protestant Episcopal bishop of Massachusetts;

Robert E. Speer, former senior secretary of Presbyterian Board of Foreign Missions; former president of Federal Council of Churches of Christ in America;

Charles P. Taft, attorney, Cincinnati, Ohio; representative of the American Churches at the Oxford Conference on Church, Community and State, 1937;

Henry St. George Tucker, presiding bishop and bishop of Virginia, Protestant Episcopal Church;

Henry P. Van Dusen, professor of systematic theology, Union Theological Seminary, New York City;

Henry M. Wriston, president of Brown University, Providence, Rhode Island.

## Pacifist Signers

(From page 121)

John Haynes Holmes, Community Church, New York;

Laurence T. Hosie, Labor Temple, New York; Finis S. Idleman, Central Church, Disciples of Christ, New York;

William Lloyd Imes, St. James Presbyterian Church, New York;

John Paul Jones, Union Church of Bay Ridge, Brooklyn, New York;

John Howland Lathrop, First Unitarian Church, Brooklyn, New York;

W. Appleton Lawrence, Springfield, Massachusetts;

Sidney Lovett, Yale University, New Haven, Connecticut;

Halford E. Luccock, Yale Divinity School, New Haven, Connecticut;

Eugene W. Lyman, Union Theological Seminary, New York;

Elmore McKee, St. George's Episcopal Church, New York;

A. J. Muste, Labor Temple, New York;

Morgan Noyes, Central Presbyterian Church, New York;

A. Clayton Powell, Jr., Abyssinian Baptist Church, New York;

W. Glenn Roberts, Brooklyn Church and Mission Federation, Brooklyn;

W. John Nevin Sayre, Fellowship of Reconciliation, New York;

Paul Scherer, Trinity Lutheran Church, New York;

Robert W. Searle, Greater New York Federation of Churches, New York;

Ralph W. Sockman, Christ Methodist, New York;

Frederick K. Stamm, Jr., Clinton Avenue Community Church, Brooklyn;

Arthur L. Swift, Jr., Union Theological Seminary, New York;

Ernest Fremont Tittle, First Methodist Church, Evanston, Illinois;

Luke M. White, St. Luke's Church, Montclair;

Robert C. Whitehead, Vernon Heights Congregational Church, Mt. Vernon, New York;

C. Lawson Willard, Jr., St. James' Church, Elmhurst, New York.





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## Calendar of the War

**September 1**—Germany invades Poland. Danzig "returns to the Reich."

**September 3**—Chamberlain and Daladier announce their nations are at war with Germany.

**September 17**—Russia invades Poland.

**October 19**—Turkey signs military alliance with the Allies to resist aggression in the Balkans.

**November 30**—Russia invades Finland.

**December 17**—The Graf Spee is scuttled by her crew off Montevideo, Uruguay.

**March 13**—Finnish - Russian peace treaty is signed in Moscow.

**April 9**—Germany occupies Denmark and invades Norway.

**April 15**—Allied troops land in Norway.

**May 2**—Allies withdraw from Central Norway, because of German air superiority.

**May 10**—Germany invades Belgium, the Netherlands and Luxemburg. Winston Churchill becomes Prime Minister.

**May 14**—Netherlands capitulates, and Queen Wilhelmina and the Dutch Government are established in London.

**May 19**—General Maxime Weygand replaces General Maurice Gamelin as Allied Generalissimo.

**May 28**—Surrender of King Leopold and the Belgian Army announced in Paris. Refugee Belgian Cabinet decides to fight on with new recruits.

**June 2**—British War Ministry announces that four-fifths of the BEF has been evacuated from Flanders.

**June 4**—As Vice Admiral Jean Marie Abrial of the French Navy—last allied serviceman in Dunkerque—boards his flagship, the Germans move in, thus winding up the Flanders campaign.

**June 5**—The German Somme offensive begins at dawn.

**June 10**—Mussolini announces Italy's entry into the war against the Allies.

**June 14**—Germany's troops for the second time in a century march into Paris as the French abandon their capital to save it from destruction.

**June 16**—Premier Reynaud's Cabinet falls and is succeeded by one under Marshal Henri Philippe Petain.

**June 17**—Petain calls on Hitler to make peace as "between soldier and soldier." Hitler and Mussolini ask Spain to join them in deciding on terms.

**June 21**—Hitler at Compiègne Forest, France, presents to the French delegates conditions of surrender.

Courtesy, "News Week."

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